

Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

CONTROVERSIAL correspondence on the various moot questions connected with the Ritualistic movement, is just now the order of the day. The journals representing the various shades and sections of the party literally bristle with epistolary effusions and editorial comments upon them. Were discussion always the best means of ascertaining truth, the truth on these vexed questions of the time certainly ought to be elicited. The misfortune is, however, that the majority of these disputants argue from false or fallacious premises; hence no reliance can safely be reposed in their conclusions. Amongst these controverted points, a prominent position is assigned to "vestments," specially in relation to a distinctive "Eucharistic" dress—to the "eastward position" of the celebrant at the Communion—to the question whether the Lord's Supper, or the "Eucharist" (as it is now almost always termed), should be partaken of fasting or not fasting, in the morning or the evening; and whether, in this sacrament, any water should be mingled with the wine! These topics, the debates on which bring forcibly to mind the words of an apostle when speaking of the "weak and beggarly elements" whereunto many Christians, even of his day, desired to be brought into bondage, are varied by discussions as to whether Ritualism has tended to increase or to diminish the number of communicants in connection with the Church of England. It is not surprising that such discussions should be rife. The Ritualistic party are, naturally, considering their position in relation to the Public Worship Bill, and preparing for the time when its operation will commence. They are also anticipating the next meeting of Convocation, and the proposed revision by that body of the Rubrica. A pause has taken place in the great contest between them and their opponents, and they are now considering amongst themselves the best armour to be worn, and the weapons to be wielded most effectively when the battle is renewed. There are signs that in some of the points at issue the Ritualists will assume the aggressive, and initiate, if possible, changes in the Rubrics of a Romanward tendency. In connection with this threatened movement, special attention should be given to the warning letter of the Earl of Harrowby. His lordship writes as one of the members of the late Ritualistic Commission, and also as taking a warm interest in all matters affecting the welfare of the Church of England. Prior to his recent departure for America, the Bishop of Lichfield addressed a circular to the rural deans throughout his diocese, requesting them to ascertain the views of the clergy respecting the two questions of vestments and the eastward position of the celebrant, in reference to both of which his lordship purposes to submit a motion to Convocation. In relation to this intention, Lord Harrowby pertinently asks whether no lessons have been learned by the Ritualists from the facts connected with the passing of the Public Worship Regulation Bill, and whether the practical decision of the country on that occasion, that the Church should not be Romanized, can safely be defied. He reminds the advocates of change in these respects, that the Commission

on Ritualism had pronounced against any change in vestments before the highest tribunal had given any judgment on the point, and that, as regards both questions, the people of this country had been content for three centuries with matters as they are. But however wise and sagacious the counsels of Lord Harrowby, it may well be doubted whether the Ritualists will even listen to his words. On the course to be taken by Convocation in the coming struggle will depend, in great measure, the question whether a section of the clergy shall or shall not alienate from the Church of England the affections of that faithful laity who have been so long amongst her most strenuous supporters.

The approaching Church Congress, to be held at Brighton, naturally excites at the present juncture some amount of anxious apprehension. It has long been felt that in that fashionable place of public resort Evangelical principles and influences, once predominant, have for some time been upon the wane, whilst High Church and Ritualistic doctrines have steadily increased, and are now unmistakably in the ascendant. In addition, therefore, to the solicitude which Evangelical clergymen must experience in relation to any such gathering in the present crisis of the Church's history, arises the fear that the views of the great Protestant party will not therein be adequately represented or enforced. This fear is justified by the ecclesiastical complexion of the local committee to whom the arrangements for the Congress are committed, and by the character of the programme which they have issued. Probably without intentional unfairness, but simply as the result of the conditions under which it meets, it is clear that High Church sentiments and views will predominate in the assembly. Influential Evangelical clergymen will, of course, be there, but the parts assigned them are but secondary, and the prominent debaters will be adherents of another school. This is matter for regret, but very much will depend upon the audience; and should there be a large gathering of the Protestant laity at the Congress, the apprehended evil may, in reality, be overruled for greater good.

Dr. Pusey has taken occasion again to express his views on the Public Worship Act, in the form of an address to the "Associates of the Catholic Union for Prayer." In this somewhat lengthy document the Doctor, after adverting to the special need now felt for prayer by the upholders of the doctrine of the "real presence" in this time of uncertainty and anticipated trouble, proceeds to notice certain grounds for their thankfulness to God in the fact that some of the most threatening clauses in the original Bill as presented to the Legislature have been abandoned or withdrawn. He also refers emphatically, and in a tone of congratulation, to the "good side" of the Bill, in that one special office of the bishops will now be to stop vexatious prosecutions, and that this will enable some amongst them to become the fathers and protectors of their clergy. He sums up his chief objections to the measure as it stands under several heads—first, that it is designed to enforce the law, while the law itself is still uncertain; secondly, its suggestiveness of discontent and litigation, "putting into the minds of people that they have reason to be discontented, and teaching ill-conditioned people how to vent their own tempers as a matter of conscience;" and thirdly, the danger lest the party which would extirpate Ritualism if it could may be unduly flushed by its success. In reply to the Doctor's first objection, it is easy to see that a more simple and expeditious process for enforcing the law is likely to lead to its clearer exposition—to bring out more distinctly what it is. As regards the second, it is not the Bill, but the conduct of that section of the clergy which has

so long defied public opinion, and whose unwarrantable doings have necessitated its enactment, that has not only "suggested," but produced an immense amount of discontent and litigation too. Dr. Pusey's fear lest the anti-Ritualistic party should be unduly elated by the measure can only refer to the probability that they will by it be stirred up to greater zeal in their opposition to the Romanizing movement—a possible result of the Act which, from the Evangelical point of view, is most heartily to be desired. He has, however, a fourth ground of objection to the Act—namely, the risk lest Convocation should change the Church's laws to meet the case of those who break them, affirming that the clergy now accused of lawlessness are the very persons who, by their example, have aided to revive the laws. The Doctor throughout avers his conviction that the law is entirely on the side of the Ritualists, that hitherto it has been misinterpreted, and needs only to be explained in order to their justification in the sight of all men; whereas their opponents are chargeable with its direct and systematic violation. Concluding with an expression of opinion that the public mind on this subject has been lashed into a state of the "most unhealthy excitement," he congratulates his friends upon the fact that there are still ten months in which it may be tranquillized. From the position and influence of Dr. Pusey with his party, this effusion of his pen will be read with special interest as an almost authoritative expression of their feelings and purposes in relation to the present crisis. We need scarcely add that the actual position of affairs constitutes a stronger call for special prayer on those who hold a purer and more simple faith.

The perversion to the Romish Church of an English nobleman is certain to attract a large share of public attention, to sound a note of jubilation amongst the Ultramontanes, and to call forth the comments of the press both here and on the Continent. French journalists appear surprised that the Marquis of Ripon's secession to Rome should be regarded as destructive, to a great extent, of his influence in England, and as disqualifying him for any important share in the future government of his own country. They overlook the fact that when an English Protestant becomes a convert in these days to the Church of Rome, he not only changes his religion, but voluntarily takes upon himself a yoke of bondage, which deprives him of his free agency both as a statesman and a man, and makes all his public and private conduct subservient to a priesthood which claims to regulate all the affairs of life from the cradle to the grave. As has well been observed, Lord Ripon never wielded any potent influence amongst his countrymen, and his loss may not sensibly be felt; but as a statesman professing Liberal views, he has joined an organization which avows, through its recognized leaders, its unalterable hostility to those Liberal principles of government on which modern society is based.

The desire of the Old Catholics for union with other Churches renouncing equally with themselves certain doctrines of the Church of Rome; and yet recognizing as essential to a church the principle of traditional authority and the claim of apostolical descent, is the natural outcome and result of their present ecclesiastical position. Although under excommunication by the Papal See, they do not regard themselves as Protestants in the ordinary acceptance of the term. Maintaining that their faith is that of the original Church for the first six centuries of its existence, they claim, with special emphasis, to be considered Catholic and universal. Until lately in full communion with Rome itself, they naturally attach great value to external unity, and are loth to remain an isolated church, still less to accept the status of one of a multitude of sects. In their own view, they succeed and repre-

sent the oldest—the most ancient Church of all; they therefore, consistently enough, seek to enlarge its boundaries by effecting a union, more or less formal and pronounced, with other Churches of like principles and spirit with their own. It was this desire which prompted the invitation addressed by Bishop Reinkens and Dr. Dollinger to certain leading Episcopalians of England and America to meet the chiefs of the Old Catholic movement in conference at Bonn. Having discussed at Freiburg the internal affairs of their own body, the next step was, by an alliance, so far as practicable, with other ecclesiastical communions, to strengthen its position. To thorough Protestants who, rejecting tradition as any ground for Christian faith, maintain the all-sufficiency of Scripture, and, denying the claim of any Church infallibly to interpret the Word of God, fall back upon the right and duty of private judgment, conscientiously exercised, as of universal application,—the stand-point of the Old Catholics, who seem, as yet, hardly to have accepted these principles, appears scarcely tenable; and the common platform on which their union with their Episcopalian friends was avowedly based, such as might, with greater propriety, have been adopted three centuries ago. It seems rather late, for instance, to be now affirming, with our brethren at Bonn, that the reading of the Scriptures by the laity in their native tongue ought not to be forbidden, and that the public prayers of the Church should be offered up in a language which the people understand. There is little doubt, however, that the onward course of events will give an impulse to our Old Catholic friends, which, if true to their convictions, they will not be able to resist. They have entered on a path of independent inquiry and action, which, if steadily pursued, must infallibly lead them, in due time, to those conclusions, both doctrinal and ecclesiastical, which Evangelical Protestants, of whatever Church or denomination, unhesitatingly and heartily accept. They will then discover that those views of divine revelation, and of the Church as its practical exponent and the living witness to its truth, which are commonly designated Protestant, are, in reality, the oldest views of all, built upon the foundation laid by the prophets and apostles, and therefore the best entitled to the appellation of Catholic, in its truest and highest acceptance.

The tour of the Marshal President of France through the northern cities and departments of that country must have convinced him that, if the general tone and temper of the nation be pacific, there is, on the other hand, no special enthusiasm felt either for himself or for the Government of which he is the chief. This, indeed, was not to be expected. The present *régime* in France is but a compromise, accepted with more or less reluctance by the conflicting parties in the State as the best they can obtain, but possessing no essential elements of permanence, and destined, in the very intention of its founders, to endure only for a time. It is impossible that the same feelings can be enlisted on behalf of the Septennate as are called forth by the magic terms Republic, Empire, or Monarchy. The Marshal's efforts to preserve peace and order are doubtless appreciated by rational politicians, of whatever party; but, strictly speaking, he has no party of his own. In view of this fact, it seems almost unwise for President MacMahon to reiterate, in nearly every place, his determination to retain his power until the expiration of the term prescribed by the Assembly. If, however, this declaration be accepted as a token of faithfulness to the principle of parliamentary authority, those who desire to see that authority respected may take comfort in the belief that Marshal MacMahon will not, by any military *coup d'état*, attempt its overthrow. That he may be placed under strong temptation to assert despotic power, is too clear to be disputed. At the next election, should a Republican Assembly be returned, his devotion to the principle of parlia-

mentary authority will, undoubtedly, be sorely tried. Meanwhile, the Legitimists and Ultramontanists appear, for the time, to be held effectively in check.

Notwithstanding the recognition by the European Powers of the existing Government of Spain, the difficulties which surround Marshal Serrano and his colleagues continue truly formidable. Divided counsels have arisen in the Cabinet, nor have the Republican forces obtained any very signal successes in their conflicts with the Carlists, who, on their part, carry on the war with unabated vigour, and, if reports speak truly, with no less ferocity than ever. The wanton outrage committed by them on the German gunboats is one of many illustrations of the reckless hardihood with which, by their leaders, this destructive warfare continues to be waged. An attempt to relieve Puycerda, which the Carlists still besiege, has failed through delay occasioned by the want of transports; but the garrison have received fresh supplies of food and ammunition, and the invaders, at their most recent assault upon the town, were courageously repulsed. French troops under arms have been stationed on the Pyrenean frontier, and the French Minister of War has directed energetic measures to be taken in order to preserve French territory from violation by the Carlists. Political motives have been attributed to the Carlist band who fired at a railway train, in the belief (as it is said) that it contained Ministers accredited to the Madrid Government from the Courts of Vienna and Berlin. Railways and trains, however, have always been special objects of Carlist hostility, and the surmise is most likely incorrect. The critical position of affairs in the Peninsula receives further illustration in the fact that, notwithstanding its recognition of the Spanish nation, the German Government declines to receive at Berlin an ambassador accredited in the name of the Republic, and deals with Marshal Serrano simply as President of the Executive Power of the State. This is, perhaps, partly attributable to German jealousy of Republics, as such; but sentimental considerations would have had but little weight with politicians of so practical a turn, had not facts afforded a plausible ground for their indulgence. Meanwhile, it is satisfactory to know that there is no prospect of foreign intervention in Spanish affairs, from any quarter or for any cause. Germany is doubtless, for many reasons, hostile to Carlist pretensions, and irritated by the conduct of the Carlist chiefs, but she treats both with practical contempt; whilst the Ultramontane party, who in various nations sympathize with the Pretender, are too powerfully held in check by their respective Governments to render him material assistance. We are therefore free, for the present, from any apprehensions of a European conflict in reference to Spain.

At the advanced age of eighty-seven, M. Guizot, the illustrious French statesman and historian, has been summoned from this earthly scene. One of the most learned and laborious of writers, one of the most accomplished of students, and one of the foremost politicians of a period now past, he has emphatically left his mark upon the age. The son of a distinguished French advocate, who was beheaded at Nîmes during the terrors of the first revolution, he received his college education at Geneva, and in 1805 came to Paris, where he obtained the post of private tutor in a Swiss family of note, and, a few years afterwards, occupied the Chair of Modern History in the University of Paris. His political life commenced with the first restoration of Louis XVIII., when he was appointed Secretary to the Ministry of the Interior. The return of Napoleon from Elba, however, drove him from this post of eminence to the resumption of his professional engagements. He, however, undertook a special mission to the Court of the exiled Sovereign at Ghent, the object of which,

as stated by himself, was to represent to Louis that the Monarchy could be reconstructed and maintained only upon a constitutional basis, to which the King must faithfully adhere. His Liberal opponents in the Chamber, however, were wont to insinuate that in this expedition he played into the hands of the ultra-Royalists, and acted inconsistently with the principles that he professed. Those principles were what is now called in England Liberal-Conservative, but were then identified in France with the party designated *Doctrinaires*. The reactionary policy of the Bourbons, however, soon placed M. Guizot amongst the opponents of the Government, and for ten years he occupied himself almost exclusively with authorship and study, and especially with his famous "History of Civilization." He at length obtained a seat in the Chamber of Deputies, and took part in the great debate which led to its dissolution, and to the revolution of July, 1830, brought about by the memorable ordinances of Charles X. and Polignac, his infatuated Minister. From the accession of Louis Philippe, however, M. Guizot's real power and influence in France commenced, and, both in and out of office, he played an important part in State affairs. In 1840 he formed the memorable Cabinet which was dissolved only by the revolution of 1848, and the expulsion of Louis Philippe from the throne. During these eight years M. Guizot was in the zenith of his fame, but his unyielding temper precipitated the crisis which deprived his master of the crown. From that time till his decease M. Guizot took no leading part in political affairs, but once more betook himself to authorship, and especially to the composition of an autobiography, which, more than any other work, gives us the inner history of French politics during the time of his own administration. The darkest blots upon his memory are his conduct in reference to Tahiti, in which he played into the hands of the Jesuits, and the part he took in relation to the Spanish marriages—a disgraceful project, whereby Louis Philippe sought to secure for his own family the reversion of the Spanish throne. It is not for us to pronounce upon his general policy, but it should be noted that, as a Protestant, he vindicated liberty of teaching and of worship, although his excessive reverence for authority led him into many inconsistencies in relation to his own faith—inducing him also to oppose the political emancipation of Italy, and to uphold the temporal power of the Pope. He was a man of powerful intellect and indomitable activity, irreproachable in private life, but withal of a stern, uncompromising nature, and a strength of conviction and of will which made him disdainful of opponents, and detracted somewhat from his popularity. That he was devoted to the interests of the House of Orleans, cannot be disputed; and that, however deserving of reprehension his policy at times, he always advocated what he believed to be the interests of France, will be allowed by every candid student of his life. In latter years, at least, his thoughts were directed to those topics which transcend all others in importance, and to that faith which alone can enlighten the darkness of the tomb and cheer the closing hours of this earthly life with the hope of immortality. As a member of the French Reformed Church, he identified himself with those faithful pastors and laymen who are engaged, amid many discouragements, in the maintenance of Evangelical truth; in common with them, he incurred the abuse of the Rationalists; but so long as his years and strength permitted, he rendered substantial service to the good cause in the Synod and elsewhere, for which his name will long be held in grateful remembrance by those of his fellow-countrymen who were also (in the most real sense) his co-religionists.

INDIA, PAST AND PRESENT.

BY MRS. ADA C. CHAPLIN.

SHOULD Carey and Thomas visit to-day the scene of their life-labours, it would seem to them a stranger land than when, in 1793, they first touched its shores. Then a letter twelve months old from England was new: now steam has brought London within thirty days of Calcutta; and the telegraph has reduced the distance to minutes. Then clumsy boats, the ox-cart, the palanquin, and the pony were the only aids to travel: now the railroads of India carry annually more than sixteen million passengers; her sacred Ganges is ploughed by Government steamers, while twelve thousand miles of wire carry messages for her people. Then the whole interior was sealed, and its roads almost impassable: now it is all open, and surveyors are everywhere. Then no native thought of learning English: now it is hardly a barrier to an American professor going among the educated classes there, that he speaks English only, while in the counting-houses of every large city may be found hundreds who read the language readily. Then a whisper against sacred customs through the mission press sent a panic through India and England: now the re-marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream, are discussed weekly in native newspapers. Then it was with difficulty that children could be hired to attend Christian schools: now stanch Hindus contribute to the support of those schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success: books are sold now. Then the education of women was looked upon with terror or utter contempt: to-day the education of the girls of India receives more attention than did that of the boys thirty years ago. In Calcutta eight hundred women are regularly taught in their zenanas by the ladies of the Union Women's Missionary Society; and many a young Brahman secretly imparts to his wife daily what he learns at the schools. Then no money could hire a respectable Hindu to touch a dead body: now Brahmans practise dissection in the medical schools, regardless alike of ancient customs and disgusted gods. Then the dozen or fifty fathers-in-law of a Kulin Brahman quarrelled for the honour of supporting him: now he can be compelled to support his wives. It is not fifty years since the high-caste widow of India coveted the funeral-pile as the only door of escape from a fate infinitely more terrible: now, though at very long intervals, we hear of attempts at suttee, its condemnation is almost universal; while the most intelligent look back upon it as we upon the human sacrifices of the Druids. It is not sixty years since an order was issued by the Indian Government, that "missionaries must not preach to natives, nor allow native converts to do so:" now the officers of Government vie with each other in praise of the work done by missions; while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed to the everlasting gratitude of India. And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmans; for by this we know that we have clasped hands with our Eastern cousins, that for the India of to-day everything is possible. Already, in vision, we see, not afar off, the time when between us and them "there shall be no more sea."

What would Carey have thought if, as he looked at his box of English books, in which, of all the natives of India, only the white ants seemed interested, it had been whispered to him that some time in the experience of a Kulin Brahman convert would be found passages like these? "At first I rejected the doctrine of the

Trinity altogether, on account of its incomprehensibility and mysteriousness; but by the study of psychology I found that everything is a mystery to us. . . . I was very much struck to find that the plural form, Elohim, for God, is used in the Hebrew with a singular verb. 'Let us create,' and other similar passages, struck me as well. . . . A kind friend presented me with a translation of Dr. Tholuck's 'Guido and Julius.' This book came to me just in time. In it I found the necessity of a mediator. After this I read 'Jones on the Trinity,' and 'The Philosophy of the Plan of Salvation.' These books confirmed my faith the more."

"I question," wrote the late Mrs. Bronson, immediately after her return to the mission-field, "whether, in any country in the world, so marvellous and so radical changes in the very foundations of the social and religious life of a people can be found as have occurred among the Hindu population of British India during the last decade."

Do not imagine that the change thus working is already wrought. The old India has not passed away, though a new India is contesting the ground with it inch by inch. In city and in jungle, the present jostles against the past. The locomotive shrieks past villages built in the style of centuries ago, and in its course startles the tiger from his lair. Cow-catchers make irreverent but unmistakable suggestions to sacred bulls; and easy cushions and thirty miles an hour mar the romance, as well as soften the hardships, of pilgrimage: but the bulls are sacred still, and the pilgrimages are made. Even now we need not go many miles from any of the large cities to find the wealthy Sudra dropping his offering into the brass plate of the Brahman beggar as reverently and humbly as though the dust of past centuries had never been stirred by the breath of the nineteenth. Kali is still mistress of feasts and fashions, though she has dropped her noose for human necks, and her government of thinking souls. Vishnu and Siva no longer preserve, or destroy; but they are themselves preserved, and will be while fashion and form are the natural undertakers for religion, filling the coffin with flowers, embalming the corpse, and watching at its head and feet till a new soul shall enter the clay, and the self-appointed watchers shall know their work is done. Caste has no such hold upon the national mind now as it had fifty years ago; but in India, as in America, mind is not the governing force in polite society; and there caste, if not mistress, is at least first maid.

Nevertheless, everywhere in "the unchangeable land" we find the footprints of change. This is enough for our present joy, though as yet they are the footprints rather of a surveyor than a resident.

The question so much discussed—How far this is due to missions, and how far to the spirit of the nineteenth century—has less interest to no one than to the missionary himself. Believing fully that the work of missions is the thing Christ meant when he redeemed the world, and gave his last command; that he holds in his hand all the forces, moral, intellectual, and material, of the universe,—the missionary claims the first right to the use of all these, and cares little where the credit is given, so the work be done. For him the Suez Canal was dug; for him the railroad and the telegraph, the photographer's instruments, and the electrical battery, were designed by God long before they were designed by man; for him all books are written; his is the cause for which the whole world is working to-day, except so far as its work is doomed to certain failure.

Nevertheless, we cannot ignore the fact that India never did catch the spirit of the sixteenth, or seventeenth, or eighteenth, or any other century, till the present,—the century of missions; that, in the introduction of nearly every element of progress, the missionaries of the Cross were leaders, while "civilization" stood back, tremblingly watching for consequences; that they were the first to expose and

demand the reform of every evil which Government has abolished; and that to their steady effort and persistent right living is due that conversion of the East India Company and the English Government, without which none of these changes had been possible.

Mr. Seward has well said, that "until a national mind grasps and cherishes as a spiritual conviction the truth that there is one God, who requires from man the practice of virtue, and who desires his happiness, it must ever continue to revolve in a condition of uncertainty and doubt, rendering it incapable of a firm advance in knowledge and civilization." To this fact he attributes it, that with brain, skill, strength, not inferior to our own, with civilization, of a certain sort, long antecedent to ours, the Hindus have originated nothing, accomplished nothing, through all the long centuries lived for nothing. Uncertain whether the Infinite be good or evil, or whether there be any good or evil, whether justice or injustice is strongest, whether right or wrong is safest, they have no material from which a firm foundation for a political government or a social system can be made. If this be so, it is plain that, while other influences may treat symptoms, the missionary alone strikes at the seat of the disease, which, for millenniums past, has preyed upon India.—*American Baptist Missionary Magazine*.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, September 17, 1874.

THE FRENCH REFORMED CHURCH.

The Reformed Church of France is "approaching a goal long desired by many—that of separation between the Orthodox and the Rationalists. The two organs of the latter party declare what they term the schism to be inevitable. "It is already accomplished," says the *Renaissance*, "in all the consistories where the Orthodox alone are masters, and where the decision is maintained that none shall enter but those who accept the synodical Confession of Faith. If this situation lasts two years, we shall have fifty or sixty vacant places; all who can retire will; and we shall, perhaps, have lost ten consistories. . . . The general situation is *not gay*, and we run great risk shortly to *fall under ridicule*. It was this conviction that led us to seek on all hands to form the famous confederation of Liberal Churches. We divided France into districts—we wrote to each, and also to every member of the Liberal delegation; no one has replied." A journal sums up the situation thus: "1. It seems that clear-sighted men of the Liberal party are come to the conclusion that schism is the only possible solution, because it is the only sincere one, and the only one which answers to the true state of things. 2. That the Liberal party is far from being as homo-

geneous as was thought; on the contrary, it is driven about by currents of opposite opinions. 3. That there is a large fraction of the Liberal party perfectly willing to make its submission to the Synod, and accept the electoral conditions and its declaration of faith." On the Orthodox side, the situation is far from hopeful, according, at least, to the practical and often clear-sighted *Témoignage*. While it congratulates the Reformed Church on the evident triumph of Orthodoxy, it regrets the extreme elasticity of the profession of faith it has adopted, which allows men of almost every shade of doctrine to enter or remain members. It has abolished the confession of La Rochelle in favour of what is familiarly called the "Bois Confession," which, far from clearly defining the Evangelical doctrines as did our fathers, purposely avoids pressing the points too closely or even mentioning the dogmas of the Trinity, the Person of Christ, that of the Holy Ghost, of original sin, Baptism, the Lord's Supper, and of life to come. It only affirms two dogmas—that of the sovereign authority of the Scriptures in matters of faith, and of salvation by faith in Jesus Christ. Vagueness has thus taken the place of precision; silence, that of confession; doubt, that of faith. This is a tremendous evil, which must fatally hinder the progress of the kingdom of God in individual souls. How should the Church member not

find his faith vacillate, when the Church herself hesitates, doubts, and scarcely knows what she is to believe and teach, and gives a vague confession? The Church, as an institution, has lost her grandeur and power; the member has lost a precious guide. Troubled by the contradictory tendencies which dispute the dominion of souls, he asks the Church which are the true doctrines of the Gospel; and she replies in her profession, "You will find them in the Bible," without telling what she has found therein. The basis of the Church is shaken, and may be any day put in question, for each future synod has the right of changing it, being given up to the chance of a majority. The grand old edifice of the Calvinian Church of France has fallen in, and its place has been filled up by a shaking tent that a gust of wind may carry away. The probability is aught of a future synod entering frankly into the way of restoration, by laying again the basis of La Rochelle, and proceeding by elimination to remove from the time-honoured document those portions which are justly obsolete, and changing those which might be otherwise worded. The *Témoignage* hopes that the Reformed Church, once rid of her *Liberal Radicalism* and restored to her full self-possession, will open her eyes to perceive the precariousness of her situation, and be induced by the logic of facts to give herself to the reconstitution of her dogmatic basis. Many, however, are looking higher than any influence from human sources for hope in this respect. A glance around shows that the fearful tendency not only in the Reformed Church, but also in the Free, is a loosening of doctrine and a gliding off from the foundation. It has been a fatal symptom of late for men known as true to Christ to take up the defence of those who are in error, because this error is not yet fully developed. When the development is complete, they are surprised; but how many souls have been entangled by following the teachers for whom they vouched! One of these thus vouched for last year has lately declared in print that the Holy Ghost is not a Third Person in the Trinity, that reason is tripped up by such a doctrine (!), and that there are but two Persons in the God-head.

INDICATIONS OF REVIVAL.

Some of our brethren who have been to Scotland or to Oxford seem to have received a vigorous impulse, renewed their strength, and gained an abundant measure of spiritual life through faith based on the sound truth of the living God. Through these we hope the churches will receive the impulse they

need. A journal is contemplated for the edifying of Christians, to be edited in Paris. It will take the place of none, but fill up a vacancy.

The little *Chambre Haute*, the chronicle of awakened piety, is steadily increasing in its influence in simple village circles and prayer-meetings. The *Evangeliste* has a tone of serious earnestness which has rejoiced its readers of late. The two illustrated journals of which we spoke lately (*Ami de la Maison* and *Rays de Soleil*) are rapidly making their way into the general population, far beyond the usual circumscribed boundaries of Protestant papers. More than usual this year, meetings in the open air have attracted numbers; in August, near Montmeyran (Drôme), about 1,500 persons met for devotional and evangelistic services, which lasted several days; at Creysseilles about 600 met; at Eurre, also, and at Royas, at Vaneille, where 1,000 congregated under the chestnut-trees, and at Livron, important and happy gatherings have taken place without the slightest impediment.

A very touching event also was the sixtieth anniversary of the wedding-day of the venerable Pastor Bost; it was celebrated not only as a family festival, but as a public time of spiritual rejoicing at Laforce, where the aged couple dwelt with their son John in the midst of the various asylums opened by the latter; thirty direct descendants, among whom were ten pastors, were present (twenty-five were in other lands). One month after, the venerable mother was called away, without pain, at the age of eighty.

Many symptoms prove that men hunger and thirst after divine realities, and not after words and theories (says an acute observer), and that in spite of the science of the age. Let certain philosophers filled with celebrity pompously proclaim that man has done with the supernatural; we protest against their proud assertions. More than ever man thirsts for what is divine, and the great reason for which he turns aside from religion is that Romanism has obtruded its false miracles instead of the true, and men have thought it better still to put nature in their stead, which is in reality nothing!

DEATHS—THE LATE M. GUIZOT.

Several well-known Protestants have been called away to their rest during the month; among these are M. Toupet, converted, many years ago, from Romanism through Adolphe Monod; he was the promoter and centre of the summer Protestant colony of bathers, and the *Maison Evangelique* at Beuzeval (Calvados). The other is M. Guizot, whose

deceased I need do no more than barely mention, for all the main facts of his distinguished career have been chronicled in every journal in Europe, and you will doubtless do justice to his memory by some remarks of your own upon his life and character. The repeated mention of his name in this correspondence, in connection with

French Protestantism and Evangelical principles in the Reformed Church of France, will already have prepared your readers to learn the great loss sustained in his death by M. Guizot's co-religionists, but especially by those of them who firmly maintained in its scriptural integrity the faith of their ancestors.

ITALY.

EVANGELICAL LITERATURE AND COLPORTAGE.

The last annual report of the Italian Evangelical Publication Society states that its mode of evangelization is becoming every year more practical and efficient in Italy from the progress which is being made in public instruction. The statistics which are annually published by Government regarding the young men who have to present themselves for serving in the army, show that, whereas ten years ago 68 per cent. of these could neither read nor write, this proportion has now decreased to 53 per cent., and every year will find it still smaller. Such an increase in the number of readers opens up an ever-widening field of usefulness, and insures an increasing circulation for Evangelical publications. This is also proved by the following statistics of the amounts received from sales during the last six years:—

1868 ... 10,209 <i>l.</i> 85 <i>c.</i>	1871 ... 19,253 <i>l.</i> 3 <i>c.</i>
1869 ... 15,398 <i>l.</i> 57 <i>c.</i>	1872 ... 29,255 <i>l.</i> 98 <i>c.</i>
1870 ... 18,701 <i>l.</i> 8 <i>c.</i>	1873 ... 28,018 <i>l.</i> 13 <i>c.</i>

From these figures it will be seen that the sum received during 1873 is nearly triple of that received during 1868, and that during these six years 120,836 francs have been obtained by the society for publications. If to this amount 30 per cent. of discount given to colporteurs be added, it will be found that books to the value of 156,871 francs, or 6,274*l.* 16*s.* 9*d.*, have been disposed of. In order to understand more clearly the large amount of Evangelical literature that has been circulated, and the immense number of persons that have thus been brought into contact with the truth, it has to be borne in mind that these books and tracts are sold at the lowest possible price, and that the vast majority of them can be purchased for less than fourpence.

The publications issued by the society are the *Eco della Verità*, weekly; the *Amico dei Fanciulli*, or *Children's Friend*, monthly; the *Rivista Cristiana*, or *Christian Review* (monthly, conducted by the Professors of the Waldensian School of Theology); the *Amico di Casa*, or *Household Friend*; and the *Strenna dei Fan-*

ciulli, or *Children's Christmas Prize*. This year the committee have commenced a new publication, entitled the *Amico del Soldato*, or *Soldier's Friend*, in the hope of doing good to the large number of young men who are here obliged to serve in the army.

Through this society there have been published during the last twelve years upwards of four hundred books and tracts. These include books fitted to instruct and edify believers, such as commentaries, sermons, and works on practical religion; books fitted to counteract the erroneous teaching of the Church of Rome, including the well-known controversial writings of Dr. Desanctis, translations of many of Roussel's tracts, and reprints of treatises by Italian Reformers of the sixteenth century; books against infidelity, including "Lectures on the Evidences of Christianity," by the late Bishop M'Ilvaine; books of history, biography, narratives, and a large collection of publications for children. There is, however, much still to be done, and on this society the Italians almost entirely depend for the supply of these wants.

Signor Zucchi, evangelist in Udine, after giving, in a letter of thirty-eight pages, many most interesting details concerning the benefits that have followed the circulation of tracts in Lombardy, describes a tour that he has lately made in the province of Venice, from which we make the following extracts: "Believing that the Scriptures and religious books were but little known here, I resolved to do something to increase their circulation. I therefore ordered from the Claudian Press a quantity of tracts; and Mr. Bruce, of the British and Foreign Bible Society, presented me with one hundred francs worth of Bibles. In the country around Udine I found many who had read some of your books, and the desire to possess them was so great that I soon sold all that I had brought with me, and was obliged to send for more. I only found one district, a secluded valley at the foot of the Alps, where your books were entirely unknown, and there I sold nothing. When I was passing

through Ponteba, carrying my bundle of books, an old man, of about sixty-five years of age, came hurrying out of one of the houses, with his hat in one hand and a list of books in the other. This list he had copied from the cover of an old tract published in Turin, and from an old number of the *Avviso di Casa*, also printed there, and for years he had been praying that God would send him these books. He had written to Turin for them, but as the printing-press had been removed to Florence, he had received no answer. The two books which he possessed had shown him that he ought to study the Bible, and he had obtained one from Germany, Ponteba being on the boundary between Italy and Austria, which he daily studies, and which has been the means of his conversion. At Moggio I found the parcel of books which I had ordered from Udine. Although no colporteur had ever visited this place, yet your publications were not unknown. Here the demand for books was very great, even the children bringing their centesimi and asking for something to read. When crossing the Fella, the bridge-keeper asked me what I had got for sale. I told him, and opened my portmanteau in order to show him the kind of books that I carried. On seeing them he raised his hands and eyes, and broke forth into thanksgiving. He had formerly possessed several of these books, but as he was in the habit of speaking about Christ to the passengers, he had either sold or given them all away, and since 1869 he had not seen a single tract. 'I never heard a sermon,' he said, 'but my son, having attended the Evangelical church when he was at Udine, told me much of what he heard, and gave me many tracts. By these means I was brought to a knowledge of the truth, and led to receive Christ as my only Saviour.' He bought a large Bible and many tracts, and asked me to send him a quantity, that he might sell them. He blessed the society for the printing and circulation of tracts, as he said that had it not been for these books, he would have been without God and without hope in the world. During this journey I found a subscriber to the *Eco della Verità* where no one would have expected, among the Carnac Alpi, on the very boundaries of Bavaria. The *Eco della Verità* first led him to study the Scriptures, and these led him to Christ, in whom he is now a steadfast believer. He has several of your books, which he lends along with the *Eco* to his neighbours, so that this paper passes through the hands of about twenty persons, and is read by them with evident profit. It

has sometimes happened that he is unable to send it to his friends, and on these occasions they come over to his house—a walk which occupies them about four hours—in order that they may peruse it."

From a letter written by Signor Carile, evangelist at Cosenza, we make the following extract: "These books have been, and will continue to be, of the greatest use in the work of evangelization, as may be proved by the following fact. A young Calabrian, having entered a room adjoining that in which our meetings are held, found upon the table a copy of the 'Commentary on the Gospel according to St. Matthew,' which he commenced to read. From that day he has never been absent from our meetings. After having read this volume, he came to me and asked for some other book, and finally became a member of our congregation. Another was brought to a knowledge of the truth from reading the 'Companion to the Bible.' These are two examples selected from many who have been converted or instructed by your publications."

The Roman Catholics may also be brought forward to bear witness to the usefulness of the work of this society, for within the last few months a press has been started in Florence for the express purpose of printing Roman Catholic literature. Two or three weekly papers of an intensely Papal character are published there, and it is said that soon there will be printed an immense number of tracts which will be distributed in the streets in order to counteract the teaching of Evangelical tracts. Such active exertions on the part of the priests bear witness to the influence which this society exerts, and also call for equally active counter-exertions on the part of Protestants.

The testimonies that have just been given are sufficient to show that great good has been done through means of the books published by this society, which is entirely catholic in its scope and in its operations. Waldensian, Methodist, Baptist, and Free Churches, all avail themselves of its publications. At present it is the only bond of union in Italy between these different Churches, and has therefore special claims on the sympathy and support of all denominations.

The committee, in conclusion, express their thanks to the London Religious Tract Society, which has always been the main support in their work, and to other institutions and individuals, for the assistance which it has received from them.

SWITZERLAND.

THE EVANGELICAL CHURCH OF GENEVA.

BY THE REV. GIDEON DRAFER.

The Evangelical Church of Geneva has been a luminous centre of Gospel light for these many years. The world always knows where this Church stands, the faith it holds, and the doctrines it teaches. There are no discordant or antagonistic "schools," no variableness or shadow of turning from the purity of the Gospel. It is a unit for the faith, as manly and independent as it is Evangelical and true. It is worthy of the confidence and sympathy of the Christian world, not only for what it has done in the past, but for what it is to-day. Its influence upon the National Church has been most salutary. It has been a source of encouragement and inspiration to the faithful ones there battling for the truth. It has imparted its own boldness unto them. And the most fraternal relations exist between these kindred spirits in the different church organizations. They from time to time meet together around the table of their common Lord, and unite in Christian effort in the common cause. They work side by side in the interests of evangelization and colportage both at home and abroad. This Church, which has played such an important part in religious work for the French-speaking peoples, is by no means considerable in numbers. It maintains three preaching-places and four pastors in Geneva, and its membership is about eight hundred. They are received only on conversion. This number does not represent, therefore, the entire congregations that attend upon these places of worship. The clergymen are pastors at large, and alternate in the pulpits. There are twelve parishes in all, and one elder is assigned to each, whose duty it is to visit the members within its limits. The pastoral work of the clergy extends to those outside of church membership more especially. The pastors and elders are alike elected for life. Beside the preaching services on the Sabbath, there are two prayer-meetings during the week, and a layman's meeting each Sabbath morning—each of these services presided over by an elder. The latter meeting is open for voluntary prayers and addresses, and is followed by the Sacrament each Lord's-day. The church is sustained by private contributions. The membership is divided into twenty classes, to this end, from the lowest to the highest amounts given, ranging from five francs to a thousand. Each new member is enrolled in one of these classes, according to

his circumstances, and thus is pledged to the corresponding sum yearly for the maintenance of the church.

The Evangelical Church of Geneva is not very largely engaged in exclusive benevolent or Christian activities. It co-operates in this regard with the Evangelical Society. It provides for distribution of tracts for the city, and in its missionary collections aids the societies of Paris and of Basle, and that of the Free Church of the Canton de Vaud, which sustains a mission in Africa. There is an annual bazaar to swell the amount of the missionary contributions. Yet I am compelled to say there is not that growth in the Evangelical Church one would expect to find. Its increase for many years has been comparatively inconsiderable. Several reasons may be adduced for this fact. One undoubtedly is the peculiar field of labour. The difficulties which surround them are very great. The mere form of godliness accompanied by semi or entire unbelief on the part of those who call themselves Christians, and the shameless defiant godlessness of the masses of the people— hearts hard to reach. But God is greater than those who are against him. There seems to one accustomed to church work at home, a want of the energy and revival effort that characterize our own churches. There is not that aggression upon the outlying multitudes. There would appear to be a want of faith in the power of the Gospel to convict and convert blinded or hardened sinners now from the errors of their way—want of confidence in united importunate prayer to bring down the Omnipotent Spirit. The meetings conduce to the edification of believers; the truth is inculcated; spotless and as severely strict religious lives are seen as are found at home; but there is no persistent, concentrated effort to arouse the careless and unconcerned, to bring them to the place of prayer and to the feet of Christ. All through the winter months, when meetings of various characters are multiplied, I noticed none of a revival nature. The religious services are attended almost entirely by the members of the church, with their families. The masses of the Protestant population are not found in the sanctuary.

Threading a narrow street, intended only for foot travellers, up a sharp ascent, high ancient houses on either side, and where the sun never shines, I found the chapel where

the prayer-meetings during the week are held. Usually from forty to fifty are in attendance. The meetings are under the charge of an elder, and consist of exposition, remarks, and one or two prayers. They are profitable to the people of God who are present, but the burden of the world is not felt. Special services, meetings in halls, or in the open air, printed notices in the newspapers or otherwise, to attract the attention of the godless, nothing of this kind has met my observation. It does not exist as the inspiration or work of the Evangelical Church. It may be it is through a want of familiarity with this manner of labour, a result of the weight of tradition resting upon them, or a dread of anything approaching sensationalism. I remarked the same deficiencies of Christian work among the most excellent Christian men of Germany. They do not understand the revival machinery of the American Church, or think it unadapted to their own conditions. As a zealous countryman said to me, what is wanted is fifty first-class religious fanatics to go through these lands and arouse the people. Extraordinary services have sometimes been held in Geneva, but it has been at the instigation of foreign Christians.

A few years ago, Mr. Radcliff inaugurated a series of open-air meetings. The Evangelical Christians of Geneva co-operated, and there

were some results. These attempts have been repeated more recently. There is a meeting held every Monday evening throughout the year, in one of the large halls of the city, to reach the people. It is not directly connected with the Evangelical Church, but it is chiefly sustained by them. This was inspired by the Evangelical Alliance that met in Geneva in the year 1861. It was considered an experiment, but is a successful service and exceedingly well attended. Here, as well as in Germany, the lay element is not pressed into the work, and thus much power is lost. One upon the spot comes to have a greater charity and a greater respect for the noble Christian men as he sees the peculiar obstacles that hem them in on every side. It is the glory of the Evangelical Church that it has kept the faith, and that it chiefly sustains the great and blessed "Evangelical Society of Geneva," including a Theological Seminary, evangelization, and colportage—a society whose influence is felt in all French-speaking lands, and whose conquests are greater at the outposts than at the centre. The Christian world will accord the distinguished honour that belongs to the Evangelical Church of Geneva—a church born and schooled in adversity, a peculiar people, separate from the world and sinners, and whose God is the Lord.—*New York Methodist.*

GERMANY.

[From our own Correspondent.]

—, Prussia, Sept. 19, 1874.

THE CONFIRMATION OF PRINCE WILLIAM.

On the 1st of this month, Prince William of Prussia, the eldest son of our Crown Prince, was confirmed. The Liberal infidel press wishes to make out of this act a mere form, which our Royal Family must undergo like so many other mortals. Alas! it is but too true that for many persons confirmation is but a form to mark a certain period of life, to give certain rights. Fortunately, it is not so with our Royal Family, where a true sense of piety has almost always existed. Our young princes do not limit themselves to learn the Catechism, hymns, and the Creed. It is an old custom that each Prussian prince writes down a confession of his faith. Prince William read with a firm voice his own confession, in which he expressed his belief in the great facts and doctrines of redemption. He also gave clear and precise answers to the questions addressed to him by the Court Chaplain, M. Heyn, on the means of grace, on prayer, the Apostle's Creed, on sin and

atonement. The Prince also said, "I know that great duties await me." Let us hope that he may continue to make a good profession, and be a blessing to his people and his Church when once he is placed on the imperial throne of Germany.

THE NATIONAL HOLIDAY.

The 2nd of September seems to become more and more a national holiday. Bishop Ketteler has warned his clergy from taking a share in the celebration, as the Catholic Church could not join in national festivities which were chiefly organized by a party hostile to the Church, and as it was not a time of rejoicing for the Church, but rather of mourning on account of the cruel persecution. It is, at the least, extremely unwise for any party to withdraw in such a way from a patriotic feast. It strengthens the supposition that the Ultramontane Catholics have no sense for the honour and greatness of Germany, and no gratitude for the victories of 1870-71. The cause of Ultramontaniam would certainly have gained more if France had been victorious. Besides, Bishop Ketteler

ler is entirely mistaken on the origin of the national holiday. It is not the so-called "National Liberal" party which gave the first idea of celebrating the 2nd of September; it was, on the contrary, a number of Evangelical men, assembled at a conference for home missions in 1871, who first issued an appeal to select a day in commemoration of God's mercy to our people in 1870-71, and this character of the holiday has to a great extent been maintained. Almost everywhere the day began by a religious service. Fortunately also, strict Roman Catholics had enough German feeling and good sense not to follow Bishop Ketteler's advice; so it was really a national holiday. Only the extreme Ultramontanes and the Socialists remained aloof. Socialist democracy would also have gained more by French victories in Germany. They can only execute their dark plans in countries where the Government is weak, as the horrors of the Commune in Paris show us.

THE CIVIL MARRIAGE.

The 1st of October is fast approaching, and it is a sign of the aversion many people have against civil marriage that an exceptionally great number of persons marry in this month. On the 1st of October the publication of banns of marriage in the churches loses its legal validity, and proclamation must be attached to the town-halls for

a fortnight; consequently no civil marriage can be concluded before the 15th of October. No marriage in the whole kingdom of Prussia during the first fortnight of October! This notion seems so wonderful that several town magistrates have petitioned the Government to obtain from the King a general dispensation from the necessary proclamation during the first half of October. The Government has, however, refused this, and answered that this dispensation must be asked in each special case, where there are good reasons for asking for such a privilege. On the other hand, the High Ecclesiastical Council has, according to the present law, the right to dispense with the publication of banns during three Sundays, and to limit it to two Sundays, or even to one. The highest Church authority has declared its readiness to give this dispensation to all people who desire to have their marriage solemnized on the 30th of September. The High Ecclesiastical Council has also issued an address to the congregations on the new state of things. It exhorts the people to give obedience to the law, and to be convinced that the new forms required by the State in no way change the rites of the Church. It gives expression to the hope that the people will now show their adherence to the Church by seeking voluntarily her ordinances in the great events of human life.

AFRICA.

"TO THE EAST OF LAGOS."

The *Church Missionary Intelligencer* gives, in its last number, the journal of the Rev. J. A. Maser during a journey to countries east of Lagos, in December, 1873. The circumstances in which the journey originated are thus explained by Mr. Maser: "In July, 1872, the Lagos Government had despatched a mission to the eastward of Lagos, beyond the Ijebu territory, to ascertain whether another line of communication with the interior towns of the Yoruba country could be established, the old and short road having been closed by the Jebus and Egbas, whose territories it traversed. Captain Goldsworthy, who had conducted the mission, reported to the missionaries of the Church Missionary Society at Lagos that the Ijo people of Igbo Bini and the Ondo natives were anxious to receive Christian teachers. When the Church Missionary Society was informed of this, they instructed their missionaries at Lagos to visit Igbo Bini and Ondo, and to report to them whether the country was really open to Christian missionaries. Accordingly, after the

rainy season was over, and two days after the day of prayer for missions, Mr. Roper and myself, after a short preparation, set out for this journey."

The missionaries, with their attendants, set out on December 5, in two canoes. They had not reached their destination on the 19th. From this point we give their journal:—

"December 19.—This morning I arose very early to prepare myself for the journey; this was unnecessary, as the carriers were not ready. When it became daylight, we sent our loads out into the street; at last some men came, but none would come forward; finally, when urged by the old men, some picked up a few of the light loads; none would take the hammocks to carry ourselves. We were obliged to declare again to them all, that we could not proceed if there were no carriers, when they all got up a certain cry, exclaiming, 'Dankare, dankare, dankare, dankare, eru oba dé!' meaning that they are all slaves of the king, and swinging their arms over their heads in an excited manner.

At last we got off, after seven o'clock A.M.; but on what a road! through primitive forest, river-beds full of mud, roots, and stones, over fallen trees and through gutters which the rain-water had made deep. The road took a north-easterly direction; we passed six brooks full of water; as it was the dry season, it indicated that the country was well watered. We stopped for breakfast at a place called Isurenat at twelve o'clock, and rested one hour and a-half. Thence we went on to a place called Igicndu, where we stopped for the night, having travelled eight hours and a-half. It was in the high forest. It was very strange to the people to carry the hammocks, and they changed carriers every ten minutes. Mr. Roper walked the whole day. We made huts with our mats; happily, there was no rain. Unfortunately, our carriers had nothing to eat; they even had refused to carry yams for us, which had been given to us in Okeaye, and now they came begging for yams.

"Next morning, the 20th, we started early, at 6.15 A.M., keeping the same north-easterly direction, and reached in four hours Odigbo, or Isero, a ruined town, in whose neighbourhood people had again settled. These were to relieve the Okeaye people, and to carry us to the next town; but they seemed to be very unwilling to help us on. We then asked the men, who had come with us from Okeaye, who had carried us hitherto, to go with us to Edun, the balogun, but they said they came to Okeaye for themselves to do some business, and now they would return to that place, and it was the duty of the Odigbo people to help us on. We had now spent four hours in the place, waiting for the Odigbo people to carry our loads, and we could not see any carrier; so we resolved to proceed with the few men we had, thinking the people would bring the loads after us. It was two o'clock when we started, and we had to walk till it became dark. Happily, Mr. Roper hastened forward, and crossed the river Ominla just as it was getting dark, arriving at the town of Ajure at nightfall. He lit his lantern there, obtained some carriers, and met us as we approached the river in the dark. Before we could hear the rushing noise of the water, we heard the voices of his party and saw the light. We had walked an hour in the dark in the high forest, and were greatly cheered at seeing somebody, and perceiving that our journey for to-day was coming to an end. A man crossed the river and carried me on his back over it. The town was close by, and we were shown into a room of a house, whose

owner came soon afterwards home, and was much displeased that the balogun's messengers had lodged us there. I was too tired to take any notice of what was passing. Presents of pounded yams and soup were brought in by the people, and eagerly devoured by our carriers and the bystanders. It was late before the visitors went away, and the place became quiet.

"The next day, the 21st December, being Sunday, we rested and kept morning and evening service, which was well listened to, as also an address in the evening in the street. We had always a congregation around us, whether we were at home or sitting in our room in the house, or walking in the streets. We taught our hearers the first four petitions of the Lord's Prayer, which they repeated after us in a high tone, as if they were singing. The Ondos in general speak as mountaineers in a higher key than the coast people. We observed that the people were very anxious to listen to all we had to say. It was with them now as it formerly was with the Abeokutans. A woman begged our two little boys, whom we brought with us from Lagos, to teach her the Lord's Prayer by herself, which they gladly did. We felt that this field is ripe, and prayed that the Lord would send labourers also into this harvest.

"To-day, December 22, we got up early to proceed to Erinla. We had to pass several brooks. At the gate of Ajure a similar scene had taken place as at Odigbo and Okeaye. None wanted to take a load, or much less carry us in the hammock; however, finally we got off. Soon we saw a horse the balogun sent for us. Mr. Roper ingeniously contrived to make a saddle, and we proceeded on our journey. We had to scale high cliffs, and saw ourselves surrounded by high mountains. When we approached the town, which lies in an open valley, we heard the report of guns, as at Itebu. There was no ditch or wall around the town, which is of the size of old Ijaye, containing about 30,000 inhabitants. We had to halt before the balogun's house; after a short time were led in. He was sitting in the verandah, and saluted us, 'Ara nyin olé, alafia wà?' which he repeated several times. ('Are you quite well? is there peace or prosperity?') The balogun, as a sensible man would do to strangers who came from a tedious journey, sent us at once to our lodgings, which were the most comfortable quarters we have had. He sent us yams, a pot of palm-oil, and palm-wine, and when we inquired when it would be convenient for him to see us, he sent word to say at 'ega meta' (three

o'clock). Going precisely at that time, we were made to sit down in the verandah, which was soon filled with elders, people, and children. Hides were spread to sit upon. The balogun soon came out; he is a tall, stout, and intelligent-looking man of sixty years. He had a fan of skin in his hand. Several elders, with ornaments of cowries and beads, were sitting at his left side. We told him that it was made known to every one in Lagos and England, through Captain Glover's messenger, that the road from Lagos to Ibadan through the Ondo country was open, and that the Ondos were willing to receive teachers of the Word of God, and therefore our fathers in England had directed us to inquire whether they were willing to receive teachers. We should be glad if he would help us to see their king at Ode Ondo to deliver the same message to him. We told him that we had already spent much more time in coming to his country than we thought, and we should be glad if he helped us to proceed to-morrow to see the king. He said nothing, but showed by signs that he would not let us go so soon. We thought in Lagos we could perform the whole journey in a fortnight, and it is now eighteen days, and we have not yet gone through half of it. He presented us with a goat, and we went home. In the evening he again sent provisions and fruit. In the evening we took a walk. Saw Josiah King's mother, who was much pleased to see us, being overjoyed at having her son back again. She presented us with a fowl. Many women and children followed us through the town. We exhorted the women to teach their children to pray to God in the morning and evening of each day the simple petition, 'Lord, have mercy upon us!' which they all with one voice promised to do. We told them also that many children in Christian lands prayed to God for the black children, and loved them. With this they seemed to be much pleased. We were afterwards told that the balogun's sister was among the crowd. One could not help feeling deep sympathy with these people as they stood silently, numbering about 100 souls, devouring, as it were, every word which was spoken to them.

"December 23.—The balogun's messenger came early, troubling us for presents for all he and his fellows had done for us in carrying us up from Okeaye. Soon the balogun came himself. He thought we had made an agreement with them to pay them a certain sum, which we wanted to do, but the people had refused; and when he was told that at Okeaye, when we could not obtain carriers,

the people took our loads and carried us to Odigbo, and thence to Ajure, he said we should give them the present which we had promised them, which we then deposited into his hands for distribution, as we ourselves could not undertake to pay the real carriers of the different places, who had gone back to their towns. There were, besides, many well-dressed men who carried nothing, and who would have taken the money for themselves. The balogun, on his retiring, sent us a bag of cowries, which showed us that he was a generous man, and that he was annoyed at the cupidity his people had shown, who from that time did no more trouble us on that account. We saw to-day in a private house the few things the Ijeshas of Lagos were intending to send to their country, and which were detained here. Ogedengba, the balogun of Ijesha, is still being pursued by the Ibadans; and some of his people having fled to Iku, an Ondo town, that was threatened by the Ibadans also. We asked the balogun Edun again to let us go to the king, to which he replied that his messenger had not yet returned from the king; he would do so to-day, and we could go to-morrow. He sent to call us in the afternoon, when we found a large assembly of people, and we had to deliver our message again. When we had done, the chief said we should tell all this to the king also; and as our matter was agreeable to God, and would bring peace to the country, the king and the elders of Ondo would receive it. We thanked him for these words, and told him that we saw that the Lord had made a way for the Gospel to come to this country, and they must trust in him patiently, and wait till the work of peace would be established among them. He said we could proceed to the king to-morrow.

"December 24.—We started at eight o'clock to proceed to the last stage of our journey—to Ode Ondo, the king's town. We had even here some difficulty to obtain carriers for our loads, as in the other places, and it lasted some time before the war-chief prevailed on the people to take our loads. He accompanied us to the gate, and as he wanted a special favour—a sign of friendship—I gave him a small fife, with which I called our carriers together, as I had nothing else about me to give him. Three days ago, when we entered the town of Erinla, he sent a messenger to me to say he wanted something from me as a sign before he saw me, as a special favour, when I sent him a shilling. I never met with this practice before in the country. At the end of the town he saw a young horse

grazing with his mother, which he gave us for the journey, which proved to be very useful on the way. We passed through a picturesque country of mountains and valleys. The way was much longer than we had anticipated. We had to travel from eight to one o'clock in the heat of the day through an open country, which was very wearisome. Discharges of muskets announced again our arrival at Ode (or yard of) Ondo. We had to wait outside the house of the chief, who is next to the king, and who is called Jomu, in whose house we had to lodge. A multitude of people were gathered together. We informed at once the elders that as our time was becoming short, they should please to forward our business and lead us to-day to the king. It is a part of the etiquette of African kings to detain a stranger as long as possible. It cost the people much self-abnegation to comply with our wish, and after we had rested and refreshed ourselves, we joined a large number of elders and people, and went in procession to the king. As we went our number increased. The town is regularly laid out with broad avenues. It was destroyed through civil war thirty years ago, and the king lived in a town one day's journey from this, towards north-west. It was Mr. Goldsworthy who brought the king back to the capital, and within these two years many houses have been built. The procession passed through the market-place of the town, where Mr. Goldsworthy had planted a flag with the St. Andrew's cross, and which was still flying. At the site where once the king's palace stood the procession halted. It was enclosed by a wall on three sides. We were told to wait here for some time. Soon the procession entered the enclosure, when we saw under a shed on our left, which was as long as the whole area would admit, many armed men sitting, and under the short shed on the back side of the square, opposite the entrance, the king and his elders. The king, whose name is Osemonde, was decently dressed in a fine cloth of stripes of silk and a red velvet cap, with white lark's feathers waving over it. Standing before him, we told him our message—that we had come to ascertain whether he and his people were really in earnest to accept the Word of God, who called every one to repent of his sins and have faith in Him and our Saviour, whom He sent into the world to teach us and to die for us; and that our Saviour had commissioned His people to preach this Word of peace to every creature. Jomu, the next man to the king, put the question to the large assembly present, which consisted of

about 500 persons, whether they would accept teachers of the Word of God, when all responded in the affirmative, as one man. He represented the matter to them as a continuation of Captain Glover's work to renew (to *se*) Ondo. We then added that it was necessary for them to give liberty to all who wished to come and hear the Word of God. Presently about six men came forward, who declared they would not allow their wives and slaves to come to us, as they already run away to Okeigbo, and they were afraid if they came to us more would run away. We told them all men were entitled to hear the Word of God, as all used the fruit of the soil, the water, and breathed the air; and the Word of God made people better than they were before, and we did not wish to keep the people in our houses, but wished them to come to a public building erected for the purpose. There they saw Josiah King, our canoe-man, sitting before them—an Ondo man, enslaved by themselves in that civil war which destroyed their town. He could not have become a Christian in Lagos had the people there kept him back from hearing the Word of God. The chief speaker and officer next to the king then told them that our word was good, and would not bring confusion, but peace, and the whole nation accepted it. The whole assembly assented to his words, as before. The king asked us again to stay a day longer, but we begged him to excuse us, as we spent so much time in coming to him, and much work was waiting for us at home. He gave us a sheep and cowries, and we returned to our lodgings at Jomu's house. In the evening the women of the house came with music and sang the praises of Captain Glover, who brought the 'ote,' or state of enmity, to a close in Ondo, and established peace among them. They said, 'E ho gobana—Oyinbo pari ote—Gobana o—Oyinbō mu'bā woliō.' Their singing in solo and chorus was very agreeable. The whole nation was tired of war; they were thirsting for peace. How appropriate to them was the angelic message of to-day, 'And on earth peace!' We spoke to the large assembly around us of the history of this evening, and read it to them out of the Yoruba Testament. The words the women sang were, 'Praise the Governor; white man has finished the state of enmity; white man has brought the king home.' The fact that the royal family of Ondo have Oyo and not Ondo marks cut in their face, seems to show that they were sent in ancient times as governors by the Alafin, or King of Yoruba, into

this province. Osemonde is the fifth king since Ode Ondo was destroyed by civil war, caused by the rebellion of a chief called Kuka, who afterwards died of an explosion of gunpowder at Erinla.

"December 25.—We held an early service outside our house. Mr. Roper addressed the people. We went away at nine o'clock, having to leave our loads behind for want of carriers. None was there to take the hammock save our four carriers from Lagos. However, on we went, sharing our horse and hammock alternately and walking, and arrived at two o'clock, under a broiling sun, quite exhausted, at Erinla. At three o'clock our loads came; they were carried by Jomu's people, and a chief came along with them. This Jomu was very kind to us, and was very careful that we should not be hurt by anything. He even said he had made arrangements that the sun should not be hot that day. When we left he earnestly asked how many months it would last before we returned again.

"December 26.—Yesterday, when we had returned, the chief Edun said we could not go to-day; but we asked it as a special favour to be allowed to return. He then said we should go only to the next town, Ajure, which is about three hours from Erinla. We said we wished not to spend the Sunday in the bush, and he should lend us his horses as far as Odigbo, which he finally promised to do. This morning no horses were to be found. We went to him to take leave, and advised him to make good roads, and asked him also especially whether he would allow everybody to hear the Word of God without molestation, to which he assented, saying that everybody was listening while we spoke to him, women and slaves, and so it would be when we came among them. One of the horses he had promised could not be found. It was now already past eight o'clock, and Mr. Roper went after it. He found it surrounded by small boys, at whom the animal was kicking frightfully. We would never have got it had Mr. Roper not secured it himself. It was nine o'clock before we started; all our loads had gone before us; we arrived at twelve at Ajure, where our loads were left to be sent to Odigbo, where we wished to stop for the night. We arrived at that place by means of Edun's horses, though a great deal of walking was required besides. At Odigbo we slept in one of the sheds on the roadside; as we could not get carriers, we could not send Edun's horses back from here, as we had promised—a journey of ten hours being before us. This was (December 27)

a very fatiguing march, much of which had to be done on foot; my little horse was soon knocked up, and the river Oluwa forbade his further progress. We had to leave the horses here in charge of Edun's man. A large tree had fallen over the stream, and from the other side numbers of small long trees had been joined, forming a bridge, but no horse could pass over it. The remaining three hours we had to walk in the dark through the primitive jungle, and arrived after eight o'clock in the evening at Okeaye, extremely exhausted. Next day being Sunday, we rested, having service in the morning and evening under a shed.

"Next day, the 29th of December, we proceeded to Agbaje wharf, where we arrived at 9.45 A.M., but could not see our canoe, which had been ordered to come up from Igbo Bini. At ten it arrived, and at eleven we were again at Oluwagbo, whence we walked in an hour and a-half to Igbo Bini. We heard already on the way that a misunderstanding between the Igbo Bini and the Ikale people had arisen; the former not having paid their debts, the latter kidnapped eleven persons. In return one of the Igbo Bini people kidnapped four Ikale people. The King of Igbo Bini mentioned nothing of the matter to us, but a Lagos trader told us we should settle this dispute. But as Mr. Goldsworthy was almost involved in war when he endeavoured to settle a similar dispute between these two tribes, and as the king did not ask us to take it in hand, we told him that we would not interfere in the matter. The king promised to lend us eight men for our return journey as far as Aboto.

"December 30.—During the night there was much noise and firing of guns. We were ready to start at six A.M., when the king detained us by telling us his grievances against Lagos, and said his slaves, and even his messengers, whom he had sent to Lagos, would no more return to him, and this circumstance prevented him from accepting Christian teachers. We should inform the Governor of Lagos of this, and let him know his answer on the subject. Thus, for the present, Igbo Bini is closed against us. A Lagos man was there, acting as adviser to the king, who was himself also vexed, because he had lost his slaves in a similar way as the king; and it may be guessed what kind of influence he exercises over the old man, the king.

"We started at 7.30 A.M. from Igbo Bini, and reached, the same day, after halting a couple of hours at Igbekebo, the creek called Oganbo, which combines the river Oluwa, which

comes from the eastern part of the Ondo territory, with the Arufa or Urafa, which is fed by the western part of that country. The main waters of the Oluwa had left us before we reached Igbekebo. After leaving this place, and before we reached the creek called Oganbo, another lot of waters left us by the Ona Arugbo, also for the south. In this creek, Oganbo, the remaining water of the Oluwa was at first with us, flowing downward, but when we came to the Ita Mange or Mahen, the Oluwa ran to the south; and we had the current against us, which was now clearly coming from the Arufa, which sent waters by this its eastern channel, the Oganbo, to Sekeri or Benin. The Oganbo is a branch of the Ipokoda, or Eastern Arufa, which runs to Aboto, and thence partly to Benin, and partly to Lagos. The eight men whom the King of Igbo Bini had sent with us

to assist us by the way, returned to their master from this place, Aboto, whilst two boys he had also given us to assist us, proceeded with us to Lagos to wait until the king should send for them. Having gone on day and night, we arrived on the 1st of January at 3.15 A.M. off Artijeri, and at 9.15 at Makun, and in three hours more at Ode; at 6.40 P.M. we were abreast the village of Ilagbo, and at 9 P.M. off the island of Lakoya. The next day, January 2, we reached Epe at 5.30 A.M.; at 10 P.M. at Ejiurin; and next day we arrived safely at Aroloya Creek, Lagos, whence we had started, not without apprehension as to the safety of our journey.

"And now the Lord has brought us back in peace, praise be to His name, and may the dark places we have seen be soon filled with His glory!"

AMERICA.

THE CHINESE ON THE PACIFIC COAST.

BY COLONEL R. C. KEMBLE.

My recent official journeyings on the "North-west Coast,"—extending from San Francisco northward to Cape Flattery, on the Straits of Fuca, the extreme verge of the American possessions south of British Columbia, and stretching eastward nearly along the same line of latitude to the mountains of Idaho, thence from the Snake River to the Columbia, and along its majestic shores to the sea—afforded abundant opportunity, during the six months in which I was thus employed, to inspect not only Indian agencies and reservations, but the missionary outposts of the Church in that vast region, and to look into the characteristics of the population which is slowly but steadily flowing into these so late solitary places. Twenty-five years before, I had witnessed the first influx of that emigration which has so seriously disturbed the order of the Western growth and progress on those shores, and which is destined to perplex still more widely not only the social, but the political institutions in that region. I can refer, of course, only to the Chinese and their later invasion of those shores within the period of its settlement by European races. They made their appearance as business adventurers in California in the winter of 1848-49, among the thousands of fortune-seekers from all lands, attracted thither by the discovery of gold. I well remember when in San Francisco we had no eating-houses worth the name, no laundries whatever; when soiled clothing was thrown away for want of the washerwoman's art, and

when to ask the commonest white labourer to carry a trunk for hire, or serve as porter or errand-boy, was to provoke a sharp retort and refusal, gold being so plentiful that it was almost powerless to command the labour of men. I remember with what admirable alacrity and skill the newly-arrived Chinese stepped into the vacant places caused by the strange state of things, and became our most efficient servants—as they have continued ever since. They established eating-houses, which soon became the most popular refectories in the place, and they entered upon the monopoly in the laundry business, which they have enjoyed from that day to this, all over the Pacific coast. Before one in twenty of them could speak a dozen words in English, they were masters of the situation in several departments of labour, conducting extensive restaurants, with waiters whose acquaintance with the language of the country was limited to the single question addressed to the guest, "What you hab, sar?" and whose wonderful imitative powers enabled them to reproduce the guest's order intelligibly to the translator, who stood at the kitchen-door to convert it into Chinese for the cooks.

From that period to the present they have continued to grow and prosper, undaunted by oppression and persecution, increasing in wealth and numbers and the control of the labour market, in the midst of enemies who have vainly sought to oppose their progress by hostile legislation, by robbery under cover

of law, by cruelties and barbarisms of every species practised upon them, by hangings, and by death in every conceivable form. Undismayed by the fiercest outbreaks of "Christian" wrath, these heathen have every year driven their stakes deeper, and entered more largely into possession of the country and its resources, until now they are disputing the ground with the manufacturers, and competing successfully with the best American and European skilled talent in conducting the mills and trades in which, a few years ago, they were serving apprenticeships.

During my recent travels on the Pacific coast, I was amazed at the development which I beheld in every direction, of the power and determination of this heathen invading army. There was not along my route a corner so remote, not a spot so isolated, presenting any prospect of a "Chinaman's wages," that a Chinaman had not fitted himself in some fashion into it and was saving money. Their ubiquity was almost startling. Far up in the wooded solitudes of the Upper Columbia, within sight of the British boundary-line, in a region inhabited only by Indians and half-breeds, and a handful of adventurous whites, sitting down to my tea in a forlorn cabin where travellers were entertained, I could hardly believe my senses when a squeaking voice at my elbow, bidding me have "plenty tea," proclaimed the presence of the inevitable Chinaman. And among the wildest mountains of Idaho, in the land of the Nez Percés, quite as much at home in his office of cook for the Reservation hands as the oldest Indian on the place in his rude wigwam, was the adventurous "John" of the Flowery Kingdom. I thought I had surely passed out of his range when, chartering a steam tug for the expedition, I visited the Neah Bay Indians at Cape Flattery, a point inaccessible by any regular or even ordinary conveyance. But my Celestial friend was before me, with his shaven pate, his long shining coil, his clean white sack and "Melican man" pantaloons and boots. In short, the Chinaman is everywhere throughout the length and breadth of that coast. As I frequently had occasion to remark, he was not that "coming man" of whom poets and philosophers speak, but so far as the destinies of the Pacific coast are concerned, he is the "man" already come, and the strong man that has entered into possession. As a recent writer (Mr. Charles Nordhoff), treating of the Chinese in California, says: "John is inevitable. He has discovered America, and finds it a good country. We shall not keep him out." "He has come

to stay, and it belongs to our wisest and most thoughtful men to see how he is to be made a part of us. You cannot drive him out." And now what is to be done with him?

I fully agree with the writer whom I have quoted when he says: "It is ours, and not his, to determine whether he shall be a curse or a blessing to us. If we treat him as Christianity teaches that we ought to treat our fellow-men—if we do unto him as we would that others should do to us—if we see that he is instructed in that which we believe to be right,—he may become a useful part of us. Teachable he certainly is; a far more civilized being—or, rather, far less savage creature—than many we get from Christian Great Britain."

My experience with these people first and last, I mean when they first began coming to California, and from what I have seen of them under a variety of aspects, during my recent journeyings on the Pacific coast, has only deepened the interest with which I originally regarded them. When they first came to San Francisco, they were confiding, impressible, and ready to adapt themselves to most of our ways. Intercourse with our people, particularly with the lower orders of white men, has produced an estrangement, as in the case of the Indian, and indeed all the nations of the earth to which God has given a darker skin than ours. Had the Christian communities in this land been alive to their duties and responsibilities, the state of the Chinaman in America, as well as that of the Indian on his native soil, would have been vastly different. . . . Is the Episcopal Church in the United States ready to put her hand to this work with the courage and vigour she has evinced in taking hold of the Indian and the Mormon questions? It is not too much to say that there is not to-day at work against Mormonism a disintegrating force more powerful than Bishop Tuttle's school and church at Salt Lake, nor has the solvent yet been found for the obdurate Indian question that is working with such success as the Episcopal missions among the tribes in Minnesota and Dakota. . . .

Considering the length of time and the effort bestowed, the Chinese missions in Portland and San Francisco have been wonderfully successful. Either the Church and our common Christianity must prevail against these advancing tides of heathenism from beyond the Western sea, or the disordering and disorganizing elements that have entered into society on the vast Pacific slope will make the land unfit for our Christian men and

women to dwell in. "By missionary effort," says the author already quoted, "by earnest, general, conscientious training, John must be brought to a comprehension of our customs." "If we choose to pass him by on the other side, to let him live among us as an alien from our manners, habits, customs—ignorant

of what we hold as the best, highest, most sacred and of most importance to our liberty and civilization, John may prove a more troublesome and dangerous creature than any we have yet taken on board our ship.—*Spirit of Missions.*

Monthly Survey of Missions.

INDIA.

The *Missing Link Magazine* contains a letter from the Rev. S. Mateer, of Trevandrum, respecting the recent awakening among the Syrian Christians, whose very name—preserved to this day amid heathen surroundings—marks them as a branch of the Nestorian Church, the missionary of the East during the dark ages. Mr. Mateer writes: "The movement appears to have rather increased of late in the direction of Maramana and Troor, which may be called the head-quarters of the Reform party in the Syrian Church. I lately visited Maramana and other Syrian churches in the neighbourhood. Extreme excitement has been manifested amongst the people, especially the women,—trembling, shaking the head, sobbing convulsively, and almost dancing with agitation. Yet with these absurd and distressing scenes there was always associated the earnest cry, 'God be merciful to me, a sinner.' The worthy priests at Maramana are men in whose humble libraries I observed some excellent English works of Puritan divines. They are men of good judgment and sound piety. Accordingly, there was here no seeking of visions, no prophesying, no follies such as obtained at Shenkulam, but simply the overpowering sense of sin and the passionate cry for mercy. The prayers were almost wholly in the vernacular, the ringing of bells during the 'mass' reduced to a minimum, or wholly omitted; and in each place I preached to the people at their request. In some instances extempore prayer was offered by the catanara, and hymns sung with great warmth and feeling. To aid the Syrian clergy in their new attempts at preaching, a volume of sermons in the vernacular has just been published at Cottayam, and I have another volume in the press. One or two of their best men are endeavouring to control the extravagant excitement of the people, yet so as not to destroy the thorough earnestness exhibited by them, and the gracious influence resting upon them. The young are still largely affected. Even children offer prayer with earnestness and propriety. In these parts about one-fourth of the whole congregation have in general been affected, but a very large proportion are females. Some, already pious, have been excited to renewed zeal by the revival, but of those awakened a large proportion had previously been careless and indifferent. The excitement spreads from one to another. Each person is thus strangely affected for one, two, or three weeks only. At Shenkulam the celebration of 'mass' is omitted on some Sundays. When none of the congregation claim to partake of the Communion, only the public prayers are offered, or a sermon preached. At Putherpalli, during the festival of St. George in May, the usual heathen acting of scenes from the Ramayan in front of the church was discontinued, and preaching and divine service in Malayalam substituted. Here the number of the 'revived' is rather small, but they are very active and devoted in going about to exhort others. Thus the excitement and physical manifestations connected with this, as with other revivals, appear to die out by degrees, while the permanent results in increased devotion and Christian activity abide."

The Church of England missionaries at Lucknow who are engaged zealously in direct evangelistic attacks upon the vast mass of surrounding heathenism, ask earnestly for the prayers of Christians at home, that they may have "strong faith, loving hearts, and much strength to battle with the foe." The need of prayer will be seen from the following extracts. Mr. Dauble writes: "See the missionary enter a village. First he is received with suspicion, for he may be using his eyes to find out something that might be, or might become, liable to taxation. Perceiving, after some time, that the Padri looks and speaks differently from those who have authority, the hope rises in the people that the kind Sahib might become useful to them in some way or other. How often, after a long conversation, during which they have been listening so attentively that I thought some, at least, must be impressed by the words of love and truth, a word or two at the end shows that the attentive

listener has all this time been studying the face and temper of the kind Sahib, and meditating what use he could make of this kindness, either for procuring some service for himself or a relative, or for using his influence and intercession in a law case which has turned out wrong. 'I wish to hear more about the way in which I may escape the net of which you spoke just now in the Bazaar,' said a young Mohammedan, following me late in the evening on my way to the tent. I had been comparing the world, with its many temptations, to a net in which the enemy of mankind takes the souls of men captive to destroy them. I have reason to believe that there are many in whom, without our knowledge, the important question is growing louder within their hearts, 'What shall I do to be saved?' 'What I want is to hear a clear voice in my heart telling me that the Bible is truth,' said a well-educated native to me after a long conversation one night in my tent. This man knows the Bible better than many a Christian does, and the number of such men is increasing every year. 'We are quite ready to acknowledge the truth of the Bible,' said two others to me, 'but we cannot forsake our families and friends, nor give up our employments.' Were it not for such indications of eventual success, it were sometimes difficult indeed to overcome the dark spirit of despondency. How often, ah! how often, on returning home from the Bazaar, where, perhaps, a violent antagonist has neutralized all one's efforts, does this despair assail the heart, 'It is hopeless! It is hopeless!' Yet what great cause has ever been achieved in the history of mankind, which at its commencement, and sometimes for a long period, has not appeared to be hopeless? And is this greatest and most glorious revolution, the spiritual regeneration of a nation, to be accomplished without the travail of our souls?"

CEYLON.

A deeply interesting movement is reported from Ceylon. The Rev. E. M. Griffith, in charge of the mission to the Tamil coolies on the coffee estates, held a "Special Mission Week" from Whit-Sunday to Trinity Sunday, concentrating during that time the efforts of all the catechists scattered over the country upon one spot—viz., Dimboola, the most important station. The European planters entered heartily into the scheme, and afforded every facility to Mr. Griffith and his native helpers for holding services and prayer-meetings among the coolies in their employ. Altogether 20,000 Tamils were addressed during the week; and an encouraging number of inquirers was the immediate result of the effort. Another encouraging movement in the Tamil coolie mission is the formation of a missionary association, which has undertaken the support of a lower order of readers to assist the regular catechists. A successful first meeting was held on May 13.

CHINA.

Miss Fielde writes from Swatow: "Our house for the Bible-women is finished, and will accommodate twenty women, furnishing rooms for cooking and sleeping in the way to which they have been accustomed, and rooms for teaching them in classes. It will also be a place where all the Christian women can lodge when they come in from the out-stations at the Communion season. We think it better for them to meet here for that ordinance than to have a separate service at each station; for this plan makes all the church members from various parts of the district acquainted with each other, and enables each to get an impetus from all the teachers. I wish to be able to have every Christian woman here for four months or so of systematic instruction in the Gospel; and I wish to lead each to feel that it is her duty every day to tell the glad tidings to some one who has never heard them. The villages in which our women live are remote from each other; but each woman may be made a power for Christ in her own household and village. My hope is to make every Christian woman a real Bible-woman; while from them all I wish to select twenty who shall devote their whole time to teaching others; and these twenty must have, for some time at least, foreign support. The Chinese women are greatly superior to most other Asiatic women. They have great energy of character, and are not frivolous in anything. They are susceptible of thorough intellectual training; and the customs of the country admit of their being evangelists, so that what is done for one woman may be made to affect many. I am convinced that there is no place where women can work for women so effectually as in China. Foreign money and foreign workers can never reach the thousandth part of these villages. To my mind, the ultimate success of the missionary scheme lies in inciting the natives to do missionary work, to institute and support their own schools, to preach in their own buildings, and to become missionaries to their own villages."

The Rev. D. Rapalje writes from Amoy to the Board of the American Reformed Church, as follows: "We wrote you about the attempt to build a little chapel at Ohha-than-po, and how the work was stopped. The opposition now seems to be less bitter than it was, and we have some hopes that the chapel may yet be erected either on the original site or on one equally good. The Christian families who were driven from their homes at Tong-An had not yet ventured to return when we last heard from that station. After a long delay, the magistrate made what he called an investigation into the case. It amounted to nothing. He did not pretend to pass any judgment on the merits of the case, but, after a hurried examination, told the Christians to go home and behave themselves, and if they had actually been robbed, he would send some one from his office to their village to see about it. The enemies consider that this amounts to a judgment in their favour, as they can easily 'buy off' any underling who may be sent to see about the stolen property. Our consul sent a communication to the magistrate on the subject, but it does not seem to have done much good. Our prayer is that this trouble may be blessed to the purifying of the Tong-An Church. Some of the unworthy members seem ready to withdraw from us, now that they see we cannot protect them. But the true converts will remain, and in reality, though not in numbers, the church will be stronger than before. Three of the pupils of the girls' school were received to the fellowship of the Church at the last Communion."

JAPAN.

Dr. S. R. Brown, of the American Reformed Church, writing from Yokohama on the 22nd of May, mentions that he was at Kobe (the station of the American Board) a few days before, and saw the first baptism in that locality—seven men and four women, and the first communion among the natives there. The Lord's Supper is now administered to Christian Japanese by Protestant pastors, at four places, and the number of native Christians is about 100. Dr. Brown writes: "I have eight Christian young men under training in English and a few others whom I cannot send away, but whose presence does not in the least interfere with the training of the theological class. These last are eager to be at work preaching, and we shall give them a long summer vacation in which to go off into the country and talk to the people as they may find opportunity."

The Rev. J. H. Quinby, of the American Episcopal Church, writes from Osaka that on the previous Sunday, his Bishop being present, the services were of a very interesting and solemn character. "In the afternoon sixteen were presented (making, with four previously confirmed, twenty persons, one only being a woman,) to the Bishop as desirous of ratifying the solemn vows made a few weeks before in baptism, and confessing openly before a good congregation of their own countrymen who know not the Saviour Jesus Christ as their only hope of glory."

AFRICA.

Some of the native Christians at Oyo, the capital of the Yoruba country, and the most remote of the Church Missionary Society's stations there, have recently been subjected to trying persecution. Mr. Josiah Lasite, the native catechist in charge, writes under date February 10, 1874: "The Crown Prince is preventing people from attending the means of grace. A young inquirer was given up by his father to the Prince to prevent his coming to church and being a Christian, having previously bribed the Prince with one head ten strings of cowries. I was summoned to the palace with the young man by the Prince, and on my way thither I met Kufo's messenger, who was sent to hasten me. But I was there, however, for five hours before his Royal Highness made his appearance. He was sharply rebuking the young man, and promised to kill or sell him should he embrace Christianity against his father's wish. The young man prayed his Royal Highness to give him a hearing, and then went on to say that he has found the Word of God to his comfort, and therefore would serve God; that he came to this knowledge when his father pawned him to a Christian man; that, on his return home, he told his father of it, and that his father was for it, and even expressed a desire that, were it not for the distance of the place and for his present circumstances, he would embrace Christianity; but that when he began truly to show signs of renouncing idolatry by cutting off the Oya beads round his neck, his father was alarmed, and began to persecute him. The Prince would no longer hear him, but threatened his life, should he persist in this new religion brought here by a foreigner. He called him all sorts of names, and abused him shamefully. On December 13, the relatives of Lucy Otermuni rose up against her. Her elder brother joined her husband to force her to join in the ceremonies of Orisa worship, or to help in cooking the sacrifices. Lucy refused, and her oppo-

nents were determined. Another relative of hers was on her side, and promised to accompany her to court if she is summoned; and should the King decide against her favour, he would advise her leaving the city for another place, where she would quietly be serving God with other Christian people. I waited on the King to complain of this treatment, and told him what the Prince said to the young man. The King replied, 'I prevent none from embracing Christianity, but have no power to forbid any persecution against Christians of their own relatives.' He advised me to await with patience until others will come, who are specially called, whom none will persecute. Lucy bore her trials patiently, and was unmoved. Notwithstanding these persecutions, we have twenty-eight on the list, who come regularly as before, and the congregation is from forty to fifty."

A later letter from the Rev. W. Moore, the native pastor at Osielle, gives further particulars respecting Lucy Otermuni: "Lucy has been a Christian of some years' standing at Oyo. Hitherto her husband had never hindered her from going to church, but now he had, somehow or other, felt inclined to induce her to give up church-going, or to renounce her faith in Christ; therefore he told her that he will no longer permit church-going and praying in his house, that she should choose one of the two things—i.e., either to quit his house or to renounce her faith in Christ, and give up church-going. She tried to mollify his evil intention by humility and entreaty, but nothing short of her giving up church-going and her faith in Christ would have induced him to permit her to remain in his house; but Lucy, having known how precious the Lord Jesus had been to her soul, would rather suffer any hardship or trouble than renounce her faith in Him whom truly to know is eternal life; so she was obliged to quit the house without hesitation, though she knew not where to go exactly, for she dares not to go to any Christian's house nor to the Mission Yard. No one dares to receive her into his house at Oyo, for if any did, the husband may burn his house over his head. However, she went to her elder brother's house, and stayed there some days, and begged him to reconcile her to her husband. This the brother refused to do unless she would promise to renounce her faith in the Lord Jesus Christ; this she determined, by the grace of God, never to do. Seeing her persistence in her Christian faith, he bade her to quit his house and the city of Oyo. Poor woman! she was never accustomed to travelling in her life; so she scarcely knew any other town than her native city, Oyo. She at once resolved to go to Ibadan, though she never knew the place before. She took her babe, a child of about fifteen months old, and a vessel containing means for the child's subsistence, and, having committed herself to the protection of Jesus by prayer, she set out for a journey of which she knew not the way to her destination. The Christians of Oyo, hearing of it, hired a man privately to lead her to Ibadan, where she arrived safely, and on making herself and her circumstances known to the Christians there, they received her gladly." Death, however, deprived the poor woman of her babe.

MADAGASCAR.

It appears from a communication received from Mr. and Mrs. Pool, that the health of the latter seems very insufficient to carry on the great work that lies around her; but her classes of women still crowd her room, often commencing at seven in the morning. She speaks of four Bible-women as proving very useful auxiliaries; and Mr. Pool encloses a translation from the journal of one Reniliariaka. Mr. Pool, writing to Mrs. Ranyard, says: "The great work for which I went out is now nearly accomplished. The four memorial churches have been dedicated to God in the presence of crowded audiences, the last one on the twenty-fifth anniversary of the day on which the fourteen martyrs were thrown over the rock, on the summit of which it stands. Though these churches have taken a long time, as you are aware, I have built several others, and among them the beautiful Chapel Royal, in which there is much carved work, which the Queen is desirous to open as quickly as possible. I still remain a little longer, in order to build a college to accommodate two hundred students, with two residences for tutors. A short time since, the head of a family with whom we are acquainted returned from the war, reaching his home at nine o'clock in the evening. His slaves were waiting him in the yard; his family and relations filled the large room in the house; I was watching for him from our little garden, and went down directly after his arrival. On entering, his family pressed around him, but he put them from him for a time, and advanced to a chair placed in the north-west corner of the room, placed his Field-Marshal's hat on the floor, and, standing, spread forth his hands and said, 'Let us pray.' First came thanksgiving to his Preserver, the Protector of his property, his family, his friends; yes, before he received the welcome greetings of affectionate daughters, the God who covered his head in the day of

battle must have his heart-breathings of gratitude, and having thus remembered the way he had been led, the joyous feeling of the whole household asserted itself, and the scene will not soon pass from my memory. The degrees of military rank and all military commands are now given to the army in broken English."

SANDWICH ISLANDS.

The Rev. Daniel Dole, writing from Honolulu to the *Boston Congregationalist*, states that the Hawaiian Evangelical Association had assembled in that city, and sat ten days. About thirty-five Hawaiian pastors were present, and only a dozen whites, mostly old missionaries. "In the reports and discussions there was little to encourage. To the question, 'Wahman, what of the night?' no cheering response was given; no indication of dawn was announced, unless indeed it be that denser darkness heralds the break of day. The Hawaiian Churches are in a sad state, spiritually dead. The small salary of one hundred and fifty or two hundred dollars, is held back in part, or reluctantly paid to the pastors, and they become uneasy, and some of them talk of leaving the ministry; and the candidates for the pastoral office are very few. The Theological Seminary, the past year, has had only about a dozen students."

BRITISH AMERICA.

At Whitsuntide last year, the Bishop of Columbia visited the mission of the Propagation Society at St. Paul's, Lytton, conducted by the Rev. J. B. Good, and baptized 140 Indians. This year the Bishop has repeated his visit, and has baptized 105 more Indians and confirmed 116.

Evangelical Alliance.

ANNUAL INVITATION FOR WEEK OF PRAYER AT THE COMMENCEMENT OF THE YEAR.—JANUARY 3—10, 1875.

Beloved Christian Brethren throughout all nations,—The voice of God, in his Holy Word and in the passing events of his all-wise and mysterious providence, calls his Church to prayer—believing, united, and universal prayer. "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

What grander spectacle or one more in harmony with the Divine will can be witnessed on earth, than the children of God, of all nations and of various sections of the Christian Church, united at the same time and with one accord in supplication for the same blessings to their one Heavenly Father, through their one and only Saviour, the Lord Jesus Christ? This spectacle has now for many years been seen.

Since the formation of the Evangelical Alliance—a society which brings into visible union and fellowship the children of God of all lands—Christians have been accustomed, with increasing encouragement and advantage, to set apart the opening week of the new year, commencing with the first Sunday in January, for special supplication on behalf of the Christian Church, and of the families of mankind. Who can estimate the spiritual blessings bestowed in answer to the petitions that have gone up year by year at that season from the hearts of multitudes throughout the world? May we not gratefully connect with these petitions the effusion of the Holy Spirit in various countries, the opening of many lands to the entering in of God's Word and the preaching of his Gospel, as well as the triumphs of his grace in the hearts and lives of the people?—"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary."

The state of the world and of the visible Church of our Lord Jesus Christ supplies matter for renewed and fervent intercession. In view especially of the contentions and controversies among Christians, and of the various assaults of infidelity and superstition upon our Bible, our Sabbath, and our evangelical faith, let us, if spared, meet the new year in the spirit of humble faith and unfeigned love, and inaugurate its commencement with

devout and combined supplication "with one accord" at the mercy-seat of God, such as will entitle us to expect the fulfilment of "His exceeding great and precious promises."

We therefore cordially and with all earnestness invite you to repeat and perpetuate the observance of the annual Week of Prayer; and, by giving publicity to this invitation, endeavour to promote its observance in your city, town, or neighbourhood, for the spiritual benefit of many, and of those especially who have not hitherto participated in its privileges. "O come let us worship and bow down, let us kneel before the Lord our Maker." "Let us exalt his name together."

The request will not be given in vain. The hallowed influence of former new years' services, still lingering in the hearts of thousands, will obtain to this invitation a quick and devout response.

"O Thou that hearest prayer, unto Thee shall all flesh come."

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

SUNDAY, JANUARY 3.—Sermons: Christ, the one Prophet, Priest, and King.

MONDAY, JANUARY 4.—Thanksgiving and Confession: Review of the past. Prayer for grace to express gratitude, not only with the lip, but in the life. Humiliation for personal and national sins. Prayer for the riches of mercy, and power to overcome temptation.

TUESDAY, JANUARY 5.—National Objects for Prayer: For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed.

WEDNESDAY, JANUARY 6.—Home Objects for Prayer: Our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sunday-schools.

THURSDAY, JANUARY 7.—Foreign Objects for Prayer: The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy, and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce and of science to the spread of Christ's kingdom.

FRIDAY, JANUARY 8.—Missionary Objects for Prayer: For the conversion of the house of Israel; for the spread of the Gospel in heathen lands, and for the deliverance of nations from the yoke of superstition.

SATURDAY, JANUARY 9.—Prayer for Religious Revival: On the churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for a clearer witness for the truth among them.

SUNDAY, JANUARY 10.—Sermons: The essential unity of Christ's Church, and the obligation binding on all its members, to manifest it "in the bond of peace."

EBURY,	British Organization, England.	LEONARD ANET,	Belgium.
CHICHESTER,		CLEMENT DE FAYE, <i>Secretary</i> ,	
WILLIAM ASHLEY,		EGLOFFSTEIN,	Germany.
ALFRED S. CHURCHILL,		HERMANN MESNER, D.D., <i>Secretary</i> ,	
ROBERT LUSH,			
JAMES DAVIS, <i>Secretary</i> ,	Scotland.	O. CASSEL,	Sweden.
H.J. ROBERTSON (Lord BENHOLME)		M. J. ERICK NYSTROM, Ph.D., <i>Sec.</i> ,	
WILLIAM LECKIE,			
FINDLAY ANDERSON, <i>Secretary</i> ,		VAN WASSENAER VAN CATWIJCK,	Holland.
WILLIAM BROCKE, M.C.,	Ireland.	J. W. VAN LOON,	
CHARLES GAUSSIN,		M. COHEN STUART, D.D., <i>Secretary</i> ,	
W. B. KIRKPATRICK, D.D.,			
C. F. MACARTY, D.D.,		M. HANSEN,	Norway.
DAVID MULLAN,		H. P. BERGH, <i>Secretary</i> ,	
J. L. JONES,	United States.	FREELING MILLINGEN,	Turkey.
CONWAY BLIZARD,		GEORGE F. HERRICK, <i>Secretary</i> ,	
WM. E. DODGE,	Canada.	M. D. KALOPOTHAKES,	Greece.
CALEB T. ROWE,		A. J. KOULOURIOTIS,	
G. F. SIEGMUND, <i>Secretary</i> ,		D. JOHANNIDES,	
HENRY WILKS, D.D., LL.D.,	French Branch.	J. STARK DEWAR, <i>Secretary</i> ,	Syria.
JOHN JENKINS, D.D.,			
JOHN G. GAVIN, <i>Secretary</i> ,	Paris Committee.	W. M. THOMPSON,	
J. ADRIEN NAVILLE,		E. MEDEM,	
B. TOURNIER, <i>Secretary</i> ,		JAMES ROBERTSON, } <i>Secretaries</i> ,	
E. CASALIS,			
G. FISCH, D.D., <i>Secretary</i> ,			

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Monday August 24; Major-General Burrows in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

Mr. John N. Archer, of Rotherham, was unanimously admitted to membership.

PERSECUTIONS IN TURKEY.

The Secretary reported, on the persecutions of Moslem converts to Christianity, that the

memorial to the Sultan had been signed by the Vice-Presidents, officers, and members of Council of the British Organization; also by official representatives in Scotland and Ireland, and in France, Switzerland, Belgium, Germany, Holland, Norway, Sweden, Greece, Canada, and the United States of America. The Secretary was instructed to obtain, in addition, the names of peers, members of Parliament, and other influential persons concurring in the address.

The Secretary stated that the attention of the Queen had been directed to the subject through the kindness of the Countess of Gainsborough, who had laid before Her Majesty the previous number of *Evangelical Christendom*.

At the invitation of Monsieur Gavard, Chargé d'Affaires for France, the Secretary had had an interview with him at the French Embassy on August 15, when the following communication was made: "Monsieur Gavard had been instructed by the Duc Decazes to state that, in consequence of the representations made to him at his interview with Monsieur Cazalis and the Secretary at Versailles last month, instructions had been sent to the representative of the French Government at Constantinople to act with the British Ambassador in any steps that may be thought wise and needful, in order to obtain protection for the Moslem converts to Christianity, and the fulfilment of the Sultan's engagement to grant religious liberty throughout the Ottoman Empire."

The Secretary reported that he had received a letter from the Earl of Derby, dated August 8, acknowledging the receipt of his letter of July 31, and communicating that, in a despatch which had been received from Her Majesty's Ambassador at Constantinople, it was stated that "Dawoud Suleiman has arrived in that city, and was serving with one of the regiments quartered there, and that the Grand Vizier engages that he shall be perfectly free to practise any religion he pleases."

Letters had been received from the Secretary of the Alliance Committee at Constantinople, of dates respectively the 6th and 10th of August, expressing dissatisfaction at the failure of the steps taken by Her Majesty's representative in that city, and begging the Council to urge upon the British Government to give its earnest and persevering attention to the subject, adding: "Nothing less than the restoration of the Ansairiyeh Christians and of Mustapha and his family to their own lands and to all their rights, should satisfy those who are interested in the subject and

Christians generally." The Committee of the Turkish Branch cordially approve of the memorial to the Sultan, but remark: "One of your nobility should, we think, come out with it. Without a formal presentation by representatives from Great Britain, it might fail of producing the desired effect."

The Council having duly considered the communication from the Turkish Branch, instructed the Secretary to consult with the Vice-Presidents as to the best mode of presenting the address to the Sultan.

The Secretary reported his interview with Count Munster, the German Ambassador to the Court, and that he had laid the facts of both cases of persecution, with the statement drawn up by Lord Stratford de Redcliffe, before his Excellency. The Count expressed his interest in the subject, and has since written to say that the papers have been forwarded to the Foreign Office at Berlin.

CONFERENCE OF THE CANADIAN ALLIANCE AT MONTREAL.

A letter from the Rev. Dr. Jenkins, of Montreal, on the subject of the approaching Conference of the Dominion Alliance, to be held in that city in October next, was read. The Earl of Cavan having intimated his intention to visit Canada this autumn, the Secretary was instructed to request his lordship to oblige the Council by accepting the appointment as delegate to the Conference, jointly with the Rev. Donald Fraser, D.D. General Burrows having, at the request of the Council, consented to attend the Conference, he was also appointed delegate from the British Organization of this Alliance. The following letter of salutation to the Committee of the Dominion of Canada Branch of the Alliance was read and was approved:—

"Evangelical Alliance,

"7, Adam Street, Strand,

"Aug. 27, 1874.

"My dear Sir,—I am desired by the Council of the British Organization of the Evangelical Alliance to present their cordial and Christian salutations to the Canadian Branch of the Alliance, and to the delegates from the United States Alliance, and to those from other countries, about to assemble at the Conference of Christians to be held in Montreal in October of the present year.

"The Council have heard with great satisfaction of the formation of an Alliance for the Dominion of Canada. It has their earnest prayers for its prosperity, and they fervently hope that the union of Christians of various Evangelical denominations in that portion of the British Empire may conduce to the peace

and harmony of the children of God, and to their increasing co-operation for the spread of the Gospel and the advancement of the Lord's kingdom throughout the world.

"I am also requested to inform you that the Earl of Cavan, a member of the Alliance, the Rev. Donald Fraser, D.D., and Major-General Burrows, members of its Council, are about to proceed to Montreal, to be present at the approaching Conference. The Council have much pleasure in appointing these esteemed brethren to be their delegates to the Conference, and commend them to the fraternal attention and kindness both of your Committee and of the Christian assembly on that occasion.—I remain, my dear Sir, faithfully and sincerely yours,

(Signed) "JAMES DAVIS.

"The Rev. J. M. Gibson, Montreal."

NEW YORK CONFERENCE VOLUME.

The Secretary reported that, at a recent interview with the Archbishop of Canterbury, he had presented him, on the part of the New York Committee, with the volume reporting the proceedings of the New York Conference, and was instructed by his Grace to present his thanks for the same to the Committee of the American Alliance.

VICE-PRESIDENCY.

The Secretary read a letter from Sir Harry Verney, Bart., consenting to allow his name to be added to the list of Vice-Presidents of the Evangelical Alliance.

A meeting of the Council was held on Wednesday, September 16; W. H. Warton, Esq., in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

Jonkheer Elout van Soeterwonde, of the Hague, was admitted to membership.

TURKEY.

On the subject of the persecution of Moslem converts in Turkey, the Secretary reported correspondence on the subject, and read a letter from the Secretary of the Turkish Branch, dated "Constantinople, August 27," from which we give the following extract: "I am happy to be able by this post to send you rather more favourable information than my letters have hitherto contained. Yours of the 20th instant is at hand, and gratifies us by the proof of the great interest taken, in England and elsewhere, in the cause for which we are pleading, and of your valuable exertions on our behalf. I learnt from the dragoman of the American Legation this morning that the Grand Vizier had assured him that, on our

calling at the Ministry of War, we should see Dawoud Saleiman. Accordingly I went, and after a little time succeeded in finding him. We had a satisfactory interview with him in the presence of his officers. We found him well, and not suffering any harsh treatment beyond that of a stricter surveillance than that of his comrades. He is known as a Protestant Christian in his regiment, and is not compelled to attend Moslem worship. He has his New Testament with him, and reads it. He was evidently very much cheered by our visit. We assured him of the sympathy and prayers of many of our friends in different lands. We reminded him that he has still an opportunity of glorifying God by faithful endurance. It has been promised that he shall be allowed to attend Christian worship on Sunday, and we have provided for his being brought to service, and shall see if the promise is kept. I have been informed to-day that it has been stated by Sir Henry Elliot that Dawoud might be bought off from the army at a cost of about 90*l*. I need hardly remark that this would be 'a lame and impotent conclusion' to our efforts on his behalf. I repeat again that those who have here to watch over the interests of Protestant Christians need sadly to be kept up to the mark."

A letter received since the above, and dated "Constantinople, September 7," says: "The promise of the Government in reference to Dawoud attending divine service on the Sabbath-day has not been kept. As agreed at my interview with his general, I sent a man for him on Sunday, but permission had not been given. I have received a letter to-day from Mustapha, telling me of his own, and especially of his wife's, anxiety about their children in Marash, and their earnest desire for the speedy termination of their cruel persecution. I also learn on good authority that there is but slight hope of permission being given to continue the printing of the Holy Scriptures in Turkish, unless very strong representations are made by the British Government on the subject. This state of things tells sadly on those enlightened men who, convinced of the truth of Christianity, are only waiting for freedom to confess their faith. The question has been asked, 'Can you give me any assurance that I shall not be arrested as Mustapha and others have been?' We are at a critical point in this matter of religious liberty in Turkey. We shall make a long stride backward unless we strain every nerve to keep our own ground, and to which we are so justly entitled."

The Secretary read the following letter from the Foreign Office, dated Sept. 12:—

"Sir,—With reference to previous correspondence, I am directed by the Earl of Derby to inform you that Her Majesty's Ambassador at Constantinople has been told by the Grand Vizier that the missionary was perfectly free to visit the converted Ansairyeh soldier, and that the Ministry of War should be so instructed.

"On the same occasion Sir Henry Elliot was informed by the Grand Vizier that the convert seemed contented, but that if he or his friends desired it, he might obtain his discharge by providing a substitute, the cost of which would be about ninety English pounds.

"With reference to the convert Mustapha, of Marash, Her Majesty's Ambassador reports, on the authority of the Grand Vizier, that he is now left perfectly free, with the exception of not being allowed to return to Marash.

(Signed) "T. V. LISTER.

"To the Secretary of the Evangelical Alliance."

The Secretary was instructed to reply to Lord Derby's letter, and to express the satisfaction with which the Council have heard that Dawoud is no longer subject to personal ill-treatment, but is allowed to profess his Christian faith.

The Council desire his lordship's attention to be called to the fact, which appears to have escaped the notice of the British Ambassador, that the enforced military service of these Ansairyeh Christians was illegal, and, therefore, that their discharge and permission to return to their homes and former occupation should be effectively urged upon the Turkish Government.

The Council are pained to learn the confirmation of the statement that an offer had been made, through the British Ambassador, to obtain the discharge of Dawoud by a money payment of about ninety pounds. Such a proposal, the Council were of opinion, could not and ought not to be entertained. Its acceptance would be a surrender of the main object contended for—namely, the right of every Turkish subject to be protected "in the exercise of the religion he professes, without being molested therein;" and that, further, it would be a settlement by compromise of a cruel and grievous wrong on the part of the Turkish authorities.

Having due regard to all the circumstances, and in accordance with the advice tendered by eminent parties consulted, it was resolved that a deputation proceed to Constantinople, to present the address to his Imperial Majesty,

and that the Earl of Derby be requested to give instructions to the British Ambassador to obtain an audience with the Sultan and to introduce the deputation; that Lord Alfred Churchill be requested to represent the Alliance, with such other noblemen or persons of distinction whose presence on that occasion can be obtained; and that the Secretary accompany the deputation.

In addition to the signatories reported at the last meeting, the following have authorized their names to be attached to the memorial: The Archbishops of Canterbury and York; the Bishops of London, Ripon, Bath and Wells, Llandaff, St. Asaph, Derry, Down and Connor, Tuam, and Bishop Ryan; Lord Wriothsley Russell, Canon of Windsor; the Deans of Carlisle and Ripon; the Duke of Westminster; Earls Shaftesbury, Harrowby, Ducie, Bandon, Kintore, Cavan, Aberdeen, and Russell; Lords Lawrence, Lurgan, Fitzwalter, Hampton, and Francis Conyngham; the Lord Mayors of London, York, and Dublin; the Lord Provost of Edinburgh; the Mayors of Liverpool, Bradford, Hull, Scarborough, Cardiff, Nottingham, Lincoln, Brighton, Bedford, Rochester, and Belfast; General Sir Hope Grant, the Hon. Francis Maude; also the following members of Parliament: The Right Hon. Cowper Temple, Sir Thomas Bazley, Bart., the Hon. Evelyn Ashley, the Hon. Arthur Kinnaird; Messrs. Leeman, Shepherd, Allen, Morley, Lloyd, Abel Smith, Cowan, Callender, and Richard; Sir Walter Farquhar, Sir Charles Reed, R. C. L. Bevan, James S. Budgett, Henry Thompson, Esq., etc., etc.

MEETING AT MONTREAL.

It was reported to the Council that the Rev. Donald Fraser, D.D., the Earl of Cavan, and Major-General Burrows had sailed from Liverpool on September 3 for Canada, to attend the First General Conference of the Evangelical Alliance of that Dominion in Montreal on the 1st of October next. The following programme has been received:—

Provisional Programme of the First General Conference to be held in Montreal, October 1, 1874, and following days.

THURSDAY, Oct 1.—Meeting of Welcome. American Presbyterian Church, Dorchester Street, 8 P.M. Chairman, Principal Dawson. Opening services by Very Rev. Dean Bond; address of welcome by Rev. Dr. Jenkins. Addresses in reply are expected from the Right Hon. the Earl of Cavan, and Rev. Dr. Donald Fraser, of London; Rev. President Porter, of Yale College; Rev. Dr. John Hall, New York; Hon. O. Mowat, of Toronto;

Rev. John Fotts, of Toronto; Rev. George Hill, of Halifax; Hon. L. A. Wilmot, of Fredericton; Hon. Judge Young, of Charlottetown. Appointment of a Committee to report on officers of the Dominion Alliance, rules of order, and other business. Closing address and benediction by Rev. Principal Douglas.

FRIDAY, Oct. 2.—9 A.M., Prayer-meeting in Zion Church; 10 A.M. to 12.30 P.M., and 2.30 P.M. to 5 P.M., General Meeting in St. Andrew's Church. Subject: Christian Union and Allied Topics. 1. Report of Committee, and election of officers and committees. Address of President-Elect. 2. Letters from friends abroad. 3. The Doctrinal Consensus of Evangelical Christendom, by Rev. Dr. P. Schaff, of New York. 4. Address by Very Rev. Dean Bond. 5. The Scriptural Idea of the visible Church Catholic as constituted of Denominations of Christians, by Rev. Dr. R. L. Dabney, of Virginia. 6. History and Principles of the Evangelical Alliance, by Rev. Dr. Burns, of Montreal. 7. The True Spirit of the Alliance, by Rev. W. H. Poole, Toronto. (Other papers and addresses.) Evening meeting in the Wesleyan Church, St. James Street. 8 P.M., God's Work in Scotland during the last twelve months, by Rev. Dr. Black, of Inverness, and others. 10 A.M., German Meeting in Association Hall; 8 P.M., Public German Meeting in Association Hall—to be addressed by Rev. Dr. Schaff and others.

SATURDAY, Oct. 3.—9 A.M., Prayer-meeting in Zion Church; 10 A.M. to 1 P.M., General Meeting in St. Andrew's Church. Subject: The Church's Work and Worship, and Allied Topics. 1. The Relation of Art to Church Worship, by Rev. Dr. Fraser, of London. 2. Confessions: the benefits and evils arising from them—by Rev. Professor MacKnight, of Halifax, N.S. 3. Hymns of the Church a Bond of Christian Unity, by Rev. John Lathern, of Halifax. 4. The Church of Canada: can such a thing be? by Rev. G. M. Grant, of Halifax. (Other papers and addresses.) Reception in McGill University, 8 P.M. Tickets will be distributed to members at the office in Association Hall, Victoria-Square.

SABBATH, Oct. 4.—11 A.M., Services in the City Churches. 2.30 P.M., Meetings of Sunday-school children, to be addressed by Rev. Dr. Vincent, Rev. Dr. Black, Mr. Thane Miller, Mr. Varley, and others. The places of meeting to be announced. 4 P.M., Celebration of the Lord's Supper, by members of the Alliance—St. Paul's Church, Dorchester

Street. 7 P.M., Mass Meetings for Gospel Addresses by delegates and others. The places will be announced.

MONDAY, Oct. 5.—9 A.M., Prayer-meeting, Zion Church; 10 A.M. and 2.30 P.M., General Meeting in St. Andrew's Church. Subject: Romanism in its relation to Christianity. 1. Reasons why the distinctive principles of Protestantism should be inculcated, Rev. Dr. Cramp, Wolfville, N.S. 2. Ultramontaniam, Rev. C. Chapman, M.A., of Montreal. 3. Man's Right to God's Word, by Rev. F. H. Marling, Toronto. 4. French Canadian Missions. (Other papers and addresses.) 8 A.M., Evening Meeting, St. James Street Wesleyan Church, to be addressed on the subject of Sunday-schools by Rev. Dr. Vincent and others; and How to Win Young Men to Christ, by Mr. H. Thane Miller, of Cincinnati. 10 A.M., French Meeting, Association Hall. 8 P.M., Public French Meeting, Association Hall. It is hoped that delegates from France will address this meeting.

TUESDAY, Oct. 6.—9 A.M., Prayer-meeting, Zion Church; 10 A.M. and 2.30 P.M., General Meeting in St. Andrew's Church. Subject: Science, Philosophy, and Literature in relation to Christianity. 1. Modern Literature in its relations to Christianity, Rev. Dr. Porter, Yale College, New Haven. 2. Evangelical Rationalism, Rev. J. M. Gibson, Chicago. 3. Some Hopeful Aspects of this Age of Religious Perplexity and Transition, by Rev. Principal Nelles, of Victoria College, Cobourg. 4. Religion in the Common School, Rev. Isaac Murray, P.E. Island. 5. Modern Christianity from the Point of View of Modern Science, Principal Dawson, of Montreal. (Other papers and addresses.) 6. Final Report of Dominion Alliance Committee. 8 P.M., Farewell Meeting in St. James Street Wesleyan Methodist Church, to be addressed by delegates and others.

At the ordinary meetings time will be allowed for discussion of papers, and it is hoped other papers not in this programme may be added.

Tickets, programmes, hymns, and all necessary information may be obtained at Association Hall, Victoria Square.

SACRAMENTAL COMMUNION OF MINISTERS.

The following proposal was submitted to the members of Council: "That, with a view to strengthen the bond of union among Christian ministers, and for the increase of charity in their own hearts and among the different Evangelical Churches, it be suggested to the ministerial members of the British

Organization to hold, in the early part of next year, in London, a Sacramental Communion among themselves and other ministers of Christ's Gospel who may feel disposed to unite in this fraternal act of Christian fellowship." The proposal met with approval, and was deferred for consideration to the next meeting of Council.

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Thomas Challis, Esq., Ald., Enfield.
Richard Harris, Esq., J.P., Leicester.
Edward Daniell, Esq., Winchester.
Henry Fowler, Esq., Scarborough.
Monsieur Guizot, } Paris.
Le Comte de Pourtales, }

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secution in Turkey before our Executive Committee at their next meeting. If you secure the hearty co-operation of the British and Continental Branches of the Alliance for a meeting in Rome, such as will command attention and respect in Italy, the American Branch will not be behind any of her sisters in promoting it; but you will find out how matters stand by personal inquiries during your visit to Italy.

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£ s. d.		£ s. d.		£ s. d.	
Edward Baines, Esq.	1 1 0	J. E. Balbo, Esq.	1 0 0	Rev. C. Jex Blake	0 5 0
Rev. W. Sandford	0 10 6	Mrs. Smadley	0 2 0	BY COLLECTOR.	
Capt. the Hon. Francis Mordaunt	1 0 0	Rev. John Rattenbury	0 5 0	Joseph Hoare, Esq.	3 3 0
John Finch, Esq. (don.)	2 2 0	Rev. Edward Maxwell	1 1 0	John Martin, Esq.	1 1 0
James Watson Bishop, Esq.	0 10 6	R. Ridley, Esq.	0 10 0	Margus Martin, Esq.	1 1 0
Rev. A. A. Isaac	0 10 6	Rev. G. Melkile	0 5 0	Mrs. Martin	0 10 0
Rev. Francis Bolton	0 5 0	The late Edward Daniell, Esq.	1 1 0	Miss H. Cotes	0 10 0
Rev. E. W. Foley	0 5 0	per Executors	1 1 0	TURKEY PERSECUTION FUND.	
Andrew Hingstone, Esq.	0 5 0	Alfred Fulmer, Esq.	0 10 0	W. H. Warton, Esq.	3 0 0
Miss Fisher	0 10 0	Miss Macturk	0 10 0	Sir Titus Salt, Bart.	5 0 0
Alfred Butterworth, Esq.	1 0 0	Robert Walters, Esq.	1 0 0	Rev. Carl J. Glyn	1 0 0
Rev. H. A. Barrett	1 0 0	Rev. John Ross	0 5 0	Henry Thompson, Esq.	10 0 0
J. B. Shand, Esq.	1 1 0	Whitby Subscriptions, per Rev.	1 10 0	James S. Budgett, Esq.	10 0 0
Mr. W. Hulbert	0 5 0	J. S. Nightingale	1 10 0	Joseph Peters, Esq.	5 0 0
Rev. Dr. Osborn	0 10 6	Bristol Subscriptions, per Mr.	4 0 0	J. R. Vaisey, Esq.	0 10 0
R. H. Shrewsbury, Esq.	0 5 0	Z. Jones	4 0 0	George Williams, Esq.	5 5 0

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.

Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

FOR months past the attention of Evangelical Christians, alike in Europe and America, has been directed to the revival of religious persecution in Turkey, in defiance not only of the dictates of humanity and justice, but of the most sacred treaty obligations. Moslem converts to Christianity, for no other offence than that of renouncing Islamism and avowing their adherence to the Gospel, have been arrested, dragged from their homes, cruelly beaten, and either imprisoned, exiled, or compelled to serve as soldiers in the army. Some years ago, and before the war in the Crimea, an Armenian was executed in Constantinople for abjuring the Mohammedan religion; and the indignation expressed at this atrocious act by the representatives of the European Powers, obtained from the Sultan an assurance that thenceforward throughout his dominions Christianity should never be insulted, nor should Christians be oppressed or injured on account of their belief. This promise, given personally to the British Ambassador at Constantinople, was, at a subsequent period, when the arms of England and France had saved Turkey from destruction at the hands of Russia, embodied in a firman, which decreed that no subject of the Sultan should be hindered in the exercise of his religion, nor in any way molested on account of it. In the Treaty of Paris, concluded in 1856, this *Hatti-Humayoun*, as it is termed, was referred to, and it was accepted in good faith, as a proof that the Sultan and his Government were prepared to recognize the principles upon which European society was founded, by decreeing throughout the Ottoman dominions perfect liberty of conscience. Turkey had long conceded religious toleration to her non-Mussulman or Christian subjects; but it was now, for the first time, distinctly stated to the representative of Great Britain that the freedom conferred by this firman was intended to extend to all, including Mussulmans, although not specified by name. Yet, despite these guarantees for religious liberty in Turkey, Christian feeling and common humanity are now outraged by the spectacle of law-abiding, unoffending Christians suffering captivity, indignity, and exile—simply because having been born in the Mussulman faith, their convictions have compelled them to renounce it. There is no doubt that the Treaty of Paris was concluded in good faith by the Sultan and his Ministers; but the Ottoman Government has had to contend with the fanaticism of a large proportion of its Turkish subjects—a fanaticism which has been increasing in extent and intensity since the so-called “Mohammedan revival.” In the absence, therefore, of any strong pressure from without in the contrary direction, the Government of Turkey has of late yielded more and more to the intolerant and persecuting spirit of an influential portion of its people, who cannot tolerate the thought of any Mussulman being permitted with impunity to abjure the religion of his forefathers. The European Powers, by a clause in the Treaty of 1856, precluded themselves from active interference in enforcing the provisions guaranteeing liberty of conscience to the subjects of the Porte; and of this abstinence advantage has been taken by the persecuting party. Emboldened by success, they have recently soug

Organization to hold, in the early part of next year, in London, a Sacramental Communion among themselves and other ministers of Christ's Gospel who may feel disposed to unite in this fraternal act of Christian fellowship." The proposal met with approval, and was deferred for consideration to the next meeting of Council.

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